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Editor-in-Chief: **Archbishop PITIRIM of Volokolamsk,**
Head of the Publishing Department
of the Moscow Patriarchate

CONGRATULATORY ADDRESS
from the Members of the Holy Synod of the Russian
Orthodox Church
to His Holiness Patriarch PIMEN of Moscow
and All Russia
on the 50th Anniversary of His Ordination

Your Holiness, our First Bishop and father,

On this auspicious day of your half-a-century service at the altar of God, please accept our sincere and filial congratulations on this memorable occasion both for Your Holiness and the whole of our Holy Church. We are offering up fervent prayers so that our Lord, the Chief Shepherd of our Holy Church, may keep you in good health, in spiritual and bodily strength, and fortify you in your primatial ministry.

In the fifty years of your service of God's Church, Divine Providence has led you *from strength to strength* and today, you are prayerfully marking the golden jubilee of your service in Holy Orders in the highest ecclesiastical dignity—the Primate of the Moscow Patriarchal See.

May the All-Bountiful Lord, through the prayers of the Most Holy Mother of God, of your glorious predecessors on the seat of Moscow—Sts. Petr, Aleksiy, Iona, Filip, and Ermogen, and of Your heavenly patrons—Sts. Sergiy of Radonezh and Pimen the Great, preserve Your Holiness in peace, integrity, honour, and health, for many more years rightly administering the Word of Christ's Truth.

This is our fervent and daily prayer, deepened by our filial love, devotion and a sincere desire to help and lighten the burden of your primatial service of God's Church.

In witness of our filial love, devotion and constant prayerful memory, please accept, Your Holiness, on the 50th anniversary of your ordination, this icon of the Most Pure Theotokos, with our prayerful wishes that the Immaculate One may always grant you and the Church you head, Her mercy and intercession.

January 25, 1982
Moscow

PATRIARCHAL CONGRATULATIONS

On December 20, 1981, His Holiness Patriarch Pimen of Moscow and All Russia sent a message to Damascus congratulating His Beatitude Patriarch Ignatios IV of Antioch and All the East on his name-day.

A congratulatory message was also sent to the primate of the Antiochene Church by Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations.

* * *

On December 19, 1981, His Holiness Patriarch Pimen of Moscow and All Russia congratulated Bishop Serafim of Zurich on the 10th anniversary of his episcopacy.

Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, also sent a congratulatory message to Bishop Serafim.

**To His Excellency Mauno KOIVISTO
President of the Republic of Finland**

Helsinki

Our cordial congratulations on the election of Your Excellency to the post of President of Finland. We offer prayers to God that He may help you in your lofty service which, we trust, will help to deepen further the friendship and cooperation between the peoples of our two countries and promote the traditional and fruitful contribution of your state to the consolidation of peace in Europe and the whole world.

With profound respect,

+PIMEN, Patriarch of Moscow and All Russia

January 29, 1982

**To His Excellency Javier Perez de CUELLAR
Secretary-General of the United Nations**

New York

Our heartfelt congratulations on the election of Your Excellency Secretary-General of the United Nations Organization. We wholeheartedly wish you blessed success in your lofty and responsible service. May it serve to draw nations fraternally together and to strengthen peace and justice among them. Please accept our assurance, that our Church will support the efforts of the United Nations in the maintenance of international peace and security.

With profound respect,

+PIMEN, Patriarch of Moscow and All Russia

January 29, 1982

CHRONICLE

On October 28, 1981, there was a seminar on "Faith and Mission" at the Leningrad Theological Academy and Seminary for young Orthodox representatives from Finland and the Leningrad theological schools. It was sponsored by Synos.

* * *

On December 16, at the House of Friendship of Peoples of Foreign Countries there was a friendly meeting on the occasion of the 20th anniversary of L. I. Brezhnev's first visit to India, the first anniversary of the Soviet-Indian Friendship in Delhi (1980). The meeting was organized by the Union of Soviet Societies of Friendship and Cultural Relations with Foreign Countries, the Soviet-Indian Friendship Society and by the House of Friendship. Metropolitan Aleksiy of Leningrad and Estonia, Vice-President of the Soviet-Indian Friendship Society, attended the meeting.

* * *

On December 17, Metropolitan Filaret of Leningrad and Byelorussia, Patriarchal Exarch for Eastern Europe, Head of the Department of External Church Relations, received the Rev. Dr. Peter Friedrich, of the Evangelical Church in Germany (FRG); he was accompanied by Dr. Gröndel, Counsellor of the FRG Embassy in the USSR and head of the cultural section. The Rev. H.-P. Friedrich gave Metropolitan Filaret the

memorandum of the Evangelical Church in Germany "To Safeguard Peace, to Promote It and to Renew It".

* * *

On December 28, at the Moscow Patriarchate, Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, gave an interview to correspondents of the NBC network (USA). Metropolitan Aleksiy answered a number of questions about the condition of the Russian Orthodox Church in the USSR and abroad today, and about the role played by the Russian Orthodox Church in the struggle for peace.

* * *

On December 30, His Holiness Patriarch Pimen of Moscow and All Russia confirmed Protodeacon Vladimir Nazarkin as a staff member of the Department of External Church Relations.

* * *

On January 5, 1982, M. G. Ash-Shaer, Head of the Palestine Liberation Organization Representation in the USSR, gave a reception on the occasion of the 17th anniversary of the Palestinian Resistance Movement. Among those invited were Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate, Bishop Iov of Zaraisk, Deputy Head of the Department of External Church Relations and Father Sergiy Kiselyov, of the DECR.



THE WORLD CONFERENCE: "RELIGIOUS WORKERS TO SAVE THE SACRED GIFT OF LIFE FROM NUCLEAR CATASTROPHE"

THE SESSION OF THE INTERNATIONAL PREPARATORY COMMITTEE (IPC)

January 26-28, 1982, Moscow

His Holiness Patriarch PIMEN's Speech at the Reception in Honour of Participants in the IPC, January 27, 1982

Beloved in the Lord, Chairman of the International Preparatory Committee for the World Conference: "Religious Workers to Save the Sacred Gift of Life from Nuclear Catastrophe", Your Eminence Metropolitan Filaret,

Deeply esteemed Vladimir Alekseyevich Kuroedov, Chairman of the Council for Religious Affairs of the USSR Council of Ministers,

Dear brothers and sisters, friends,

With heartfelt love and deep gratitude I address you, most worthy members of the International Preparatory Committee for the forthcoming World Inter-Religious Conference, for you, who are filled with the one desire of preserving peace on earth and protecting the sacred gift of life from the perilous consequences of a nuclear war, have arrived in response to our fraternal call, in order to discuss together, regardless of our confessional differences, the urgent problems of peace, detente, and disarmament, and to lay a sound foundation for the forthcoming world conference.

Such a representative gathering of distinguished religious figures, the atmosphere of good will, and the beneficent and fruitful cooperation in which this meeting is taking place, fill us with hope for good results and with faith in the success of the forthcoming peace forum in May.

As you know, approximately five years ago, in June 1977, in Moscow, the world inter-religious conference took place. The participants in that conference, upheld by the spiritual and moral principles of their confessional truths, declared their deep loyalty to

the cause of peace and justice, and urged the governments of all countries to be reasonable, and the nations of the earth to resist actively the forces of enmity, hatred and destruction.

Today we see, with gratitude to Most High, that the tradition of fraternal inter-religious cooperation in peacemaking is acquiring firm power and efficacy.

Dear friends, tension in the world has been increasing in recent years. In answer to the peace initiative of our country to prevent a nuclear catastrophe, plans are being made to speed up the arms race. The implementation of these plans will turn our planet into an arsenal of lethal weapons. The creation of new pernicious means of destroying all that is alive on earth, the appearance of extremely dangerous military doctrines and attempts to justify and defend them—all this cause deep anxiety and indignation among the nations of the earth. We, followers of different religions, cannot remain mere onlookers of these world processes. We are the witnesses of impressive mass demonstrations in many countries of Europe for peace, confidence-building and the return to the path of detente between East and West. In this great sign of our day, the universal movement for the renewal of the world and the preservation of the sacred gift of life—a great role is played by us, religious men.

Together with all men of good will we share the responsibility for the success of this sacred cause, for we are called to help implement the divinely established principles of human

tence founded on truth, love and
ce.

We are convinced that the efforts of
participants in the forthcoming
World Inter-Religious Conference will
be to stabilize these life-asserting
principles in the whole world; and
the conclusions of this con-
ference, as an expression of the
of religious men on earth,
influence positively the de-
cisions of the Second Special Session
of the UN General Assembly on Disar-
ment and inspire the believers of
all continents to exert fresh efforts to
establish moral values in the world and
extend the sacred gift of life on earth
in the threat of nuclear annihilation.
Allow me, dear brothers and sisters,
to wish you further success in the

achievement of these noble goals for
whose sake you have met in Moscow
today.

May the new year and all future
times be peaceful and blessed for all men
on earth. And may your peacemaking
efforts draw nearer the fulfilment of
the prophecy of the great Isaiah, who
foretold of the time when *the work of
righteousness shall be peace; and the
effect of righteousness quietness and
assurance for ever* (Is. 32. 17).

I raise my glass to all of you, dear
peacemakers!

To the success of the forthcoming
World Conference: "Religious Workers
to Save the Sacred Gift of Life from
Nuclear Catastrophe"!

To genuine, just and secure peace
for all living on earth!

**Report by Metropolitan FILARET of Minsk and Byelorussia,
Chairman of the International Preparatory Committee,
Delivered at the IPC Session on January 26, 1982**

Dear brothers and sisters,
It gives me great pleasure to greet
all—workers for the sacred cause
of preserving peace among all men,
defenders of the sacred gift of life from
nuclear catastrophe. Opening this regu-
lar session of the International Prepara-
tory Committee, I convey to you the
fraternal greetings and best wishes of
Patriarch Pimen of Moscow and All
Russia.

The present meeting is an important
stage in the preparations for the world
conference during which we have to
consider some very important questions
and make appropriate decisions. Em-
phasizing upon this important and res-
ponsible work, we hope that the Most
High will bless our toil and that our
efforts will be a fitting contribution to
the preparations for the forthcoming
conference.

I

We have gathered here today not
only to consider problems of the forth-
coming world forum, but to contribute
together to the cause of establishing
peace on earth on the basis of our
religious convictions and practical
experience of peacemaking over many
years. We know from experience that

religion creates in believers the spiri-
tual foundation which guides them in
life. We also know that this spiritual
foundation incorporates ideas of peace
and justice that are inherent in all
religions.

Different as they are, all religions
alike recognize the ideas of love, frater-
nity and peace as the highest basic
principles of human relations. And we
firmly believe that if the followers of
the Buddhist philosophy of compassion,
the Islamic doctrine of obedience to
God's will, the Sinai Law, and the
Sermon on the Mount unite their
efforts, we shall witness and become
participants in a mighty movement for
the establishment of peace and coope-
ration among nations.

All believers, no matter what religion
they belong to, pray for peace. But
faith also demands deeds, because if
religion is the spiritual foundation of
life, it also determines the ethical char-
acter of human actions. The success of
our peacemaking ministry depends on
our profound realization that it is
God's commandment to proclaim and
bring peace to men. Any evasion of
this duty means resisting the will of
the Most High. It is noteworthy indeed
that the most prevalent religions are

drawn together by their concepts of peace. The ideas of the followers of different religions about the value of peace are so identical, that one can rightly call the teaching on peace a common universal religious element.

I shall not attempt to give a comprehensive and all-round survey of theological foundations of peacemaking in different religions, and will only mention some of their aspects. In your statements, I am sure, you will be able to elaborate on what I wish to say and correct me if I am wrong.

Striving for peace is inherent in Buddhism; this widespread ancient religion is confessed by millions of people. Even one who has a superficial knowledge of its fundamentals knows well that Buddhism has always been against war; that it regards with deep reverence all living things on earth. The ultimate goal of Buddhism is the attainment of complete peace of the soul—Nirvana. It teaches that by dispelling ignorance and overcoming sin, which stems from ignorance, man can attain eternal tranquillity in Nirvana, that wonderful, infinite and blissful condition in which there is no death, decay or suffering, in which the other shore of the ocean of life opens before the believer, the longed-for haven of salvation, truth and eternity. Buddhism denounces war and violence, condemns all injustice.

The sacred writings of Hinduism, the Vedas, say that man's attainment of his supreme destiny depends on his heart communing with the cosmic pacific Principle. He who can see in his own soul a part of the Supreme Universal Soul, who possesses tranquillity of soul, attains the supreme bliss, whereas a man of violence, says the Vedas, is subject to the law of Karma.

In Islam, which is described in the Koran as the religion of "Noah, Abraham, Moses, Jesus" (Sura 32, 13), we also hear the message that human activity is directed by the will of God of Truth and Mercy. "God cannot ordain crime," says the Koran, "God ordains truth" (Sura 7, 28). According to the Koran the cause of peace is pleasing unto God, whereas war is a transgression of the Divine Law. Everything in

Heaven and on earth is created for man's happiness, and not for destruction, teaches the Muslim religion. The very word "Islam" comes from the word "al-salam", which means "peace". The traditional Muslim salutation is "Salam Aleikum", which means "may peace be with you". God's call addressed to Muslims is: "Ye faithful, adhere to peace and do not follow in the footsteps of the Devil who prefers war to peace and evil to goodness."

The awareness of the exceptional value of peace is inherent in the Jewish religion. And since the Old Testament is the common religious basis for both Judaism and Christianity, all the prophetic hopes of peace to come are equally shared by Jews and Christians. Today, one should turn with special attention to the exhortations of the Prophets with their strong social message: *He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy* (Mic. 6. 8). *Learn to do well, seek judgment, relieve the oppressed* (Is. 1. 17). We are sure that every sincere Jew is inspired by Isaiah's words speaking of a time when *men shall beat their swords into plowshares, and their spears into pruning hooks and when nation shall not lift sword against nation, neither shall they learn war any more* (Is. 2. 4). In the daily prayers the Jews say: "Thou One Who creates peace on high, He also creates peace amongst us". In the treatise of Sifra it says: "Peace is everything, without peace there is chaos." The book, "The Teaching of the Fathers" says: "The universe must rest on three foundations: Truth, Justice and Peace among men" (Chapter 1, 18). For Jews the word "peace", besides conveying the notion of tranquillity and friendship among nations, also has a profound symbolico-religious significance. In Hebrew the word "shalom" which means "peace", is also one of the names of God.

A short while ago Christians commemorated joyously and solemnly a great event—the Nativity of Our Lord Jesus Christ. Joining their voices to the Angels' they sang hymns and carols; they glorified the great mystery of the Incarnation, the mystery of God

measurable love for fallen humanity which had turned away from God. Through God's love we were called from non-being into being, and therefore man who is created in God's image (Gen. 1. 26), is called upon to become like the God of Love by fulfilling His commandments. Man must respond to God's love with mutual love which permeates his whole being. And the true expression of our love of God is love for our neighbour, for man created in His image. The Evangelist John the Divine clearly expressed the connection between these two commandments: *If a man say, I love God, but hateth his brother, he is a liar: for that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also* (1 Jn. 20-21).

Love for one's neighbour is always shown by concrete acts. *My little children*, St. John urged his disciples, *do not love in word, neither in tongue; but in deed and in truth* (1 Jn. 3. 18). In the world of ethics where is a mutual bond whereby one virtue generates another. Love is always accompanied by peaceableness. St. John Chrysostom teaches: "If there is peace, there will be love, and vice versa, where there is love there will also be peace" (*Works*, St. Petersburg, 1905, Vol. XI, 216). Thus peaceableness is the fruit of love, that love without which spiritual gifts and virtues that a man can possibly possess become meaningless and futile (1 Cor. 13. 1).

Love is expressed in service for the good of man, of all mankind, in good works, even up to self-sacrifice. Peace-making is an expression of the true Christian love for men, both far and near, and excludes conciliationism regarding Evil. Christians are called upon to resist Evil and make no room for it in their personal as well as public life; because Love by nature is the negation of Evil and is unthinkable without the struggle against it. Any detachment on human dignity in whatever form, on peaceful relations among men, and on human life is a grave moral crime, trampling upon God's law and breaking the union with God.

II

Thus one can see that the aspiration for peace of the followers of different religions rests on a definite theological foundation which gives them the moral right not only to dream of peace as God's gift, but to serve it actively. Religious people know the value of inner peace, the peace of the soul, but without external peace this inner peace is almost always lost. Today we are especially conscious of the fact that peace is not an abstract ideal or merely a subject for pious reflection. Peace must become a reality even in the complicated international situation in which our generation now finds itself. The present acute international tension combined with the threat of a global catastrophe leads the followers of all religions to the conclusion that life on earth, this priceless gift of the Creator, requires for its preservation the beneficent efforts of men. In recent years, followers of different religions have become increasingly aware of their responsibility for world peace. For a growing number of Christians, Christ's promise: *Blessed are the peacemakers: for they shall be called the children of God* (Mt. 5. 9), now rings with a new force.

At the present time the problem of war and peace has acquired universal significance, pushing into the background all other problems of mankind. The cause of peace has become the main task facing all men regardless of their political views or religion. Mankind today hears more and more the voice of religious men, religions seem to have set about uniting all believers to struggle together for peace.

As you all undoubtedly remember, the participants in the inter-religious meeting that took place in Moscow on October 1-2, 1981, expressed a hope that the forthcoming world conference will contribute worthily to the cause of liberating the human race from fear for its very existence, and draw nearer the longed-for time when a nuclear catastrophe will no longer threaten because there will no longer be nuclear weapons on our planet and only people's memory will retain recollections of the terrible past as a warning and admonition.

III

Before discussing what is directly involved in the organizational side of the coming world conference, I would like to dwell briefly on certain aspects of the current international situation which remind us of our religious responsibility for saving the sacred gift of life from a nuclear catastrophe. This will not be a comprehensive survey of the situation in the world, covering all its hot spots. What I would like to consider now are only some new aspects of the problems of the arms race and disarmament, and I hope, dear brothers and sisters, that you will elaborate on what I am going to say during the forthcoming discussion. Without losing sight of the continual and unabating threat to the very existence of life on earth, which was unanimously noted at our first Moscow meeting in October 1981, I would like to single out some positive developments that have occurred over this period in the international political, public and religious life; developments which, I am sure, deserve our support.

1. One can only welcome the UN General Assembly declaration of December 10, 1981, on the prevention of a nuclear catastrophe. This decision is seen in the UN as a major victory of the peace-loving forces and an important step towards eliminating the threat of war hanging over our planet. The document, which received the support of an overwhelming majority of the member-countries of the international community of nations, declares that the country which first uses the nuclear weapon will be guilty of the gravest crime against humanity. This declaration by the United Nations came as a fresh convincing demonstration of broad worldwide support for the Soviet proposals aimed at eliminating the threat of war and limiting the arms race. By this declaration the UN General Assembly has demonstrated its high sense of responsibility for the fate of universal peace and the strengthening of international security. The main point of the declaration is the desire to create a situation in which no one will ever be the first to use the nuclear weapon. And if no one will be the

first to use it, it will never be used general. It is easy to see that in a nuclear age any concept of being first to use the nuclear weapon is suicidal, that it is suicidal not only for a certain country or political system but for the human race as a whole.

The UN General Assembly also called for preparing a treaty banning the deployment of any types of weapons in outer space. It also adopted several other disarmament resolutions aimed at improving the climate of international relations. Thus it called for stepping up the talks on a comprehensive treaty banning the development and production of new types of weapons of mass destruction and all such new weapons systems. Another resolution calls for priority talks on terminating the production of nuclear weapons and a gradual reduction of the existing stockpiles until they are completely liquidated. The assembly resolution calling for banning neutron weapons came as a direct condemnation of plans entertained by the militarist circles. The prevailing view among members of the international community is that the documents on disarmament adopted at the session provide a sound basis for concrete talks on reducing the threat of war, above all a nuclear catastrophe.

2. One must consider as a most important development the opening of the Soviet-American talks on nuclear arms limitation in Europe in December 1981. These Geneva talks must consolidate conditions for a stable European peace. One must note in all justice that the Soviet side is demonstrating good will for reaching at these talks mutually acceptable results.

3. On his visit to the FRG, the Soviet head of state, L. I. Brezhnev, put forward fresh proposals on medium-range nuclear weapons in Europe: (a) the Soviet side is prepared to reduce the number of these weapons on its European part unilaterally if the USA accepts a moratorium on developing new and modernizing the already existing medium-range weapons in Europe for the duration of talks on these types of weapons; (b) the Soviet Union will come out at the Geneva talks for a radical reduction of medium-

ge weapons by both sides, while taking into account the US forward-based weapons and also British and French weapons of this type. Alongside with many political, public and religious figures in different countries, we believe that the USSR-FRG summit in November has been a major contribution to the consolidation and development of East-West detente.

We may note with deep satisfaction the mounting strength of the mass movement against the growing rate of development, production and deployment of nuclear weapons; for reducing, limiting and destroying these weapons without delay. The growing impact of this movement on the political circles inspires and strengthens hopes for nuclear disarmament, for a real prospect of eliminating the threat of a nuclear war, for preserving and reliably ensuring the sacred gift of life. The religious communities, we know, are taking a most active part in this movement, and this deserves every support and approval on our part.

An important recent development in the field of religious peacemaking is the International Public Hearing on Nuclear Arms and Disarmament conducted by the World Council of Churches in Amsterdam from November 23 to 28, 1981. Taking part in this hearing were prominent churchmen and leading experts from Western, socialist and developing countries.

Debates during the hearing provided the basis for a report which has been circulated among the WCC member churches, and a special detailed report on the results of this outstanding meeting will be submitted to the Second Special Session of the UN General Assembly on Disarmament.

The conclusion drawn in the report is that the strategy of a nuclear deterrent is inadmissible. We resolutely reject any strategy resting on the concept of a limited nuclear war. No "limited" nuclear war can really remain limited. We call for continuing the talks on nuclear disarmament. The SALT process must be renewed. As Christians, we pray that new agreements on strategic theatre weapons will lead to a genuine nuclear arms reduction in Europe.

We also stress the urgent need to call a European disarmament conference. We favour a new security system that will be political and not military. Confidence-building measures are of paramount importance in this respect. We support proposals for setting up nuclear-free zones as a first step leading to a more comprehensive disarmament on the condition that the nuclear powers offer guarantees to the non-nuclear countries that such zones will be strictly maintained. We heard the proposal for putting a freeze on testing, development and production of all types of nuclear weapon, and we hope that all Churches will subscribe to it. "The Churches," says the report in conclusion, "must raise their voices in defence of peace and act without delay."

6. Another very important document was submitted also in Amsterdam at an international conference held by public representatives in late November. Its authors are retired army generals from seven NATO countries: France, the FRG, Norway, Portugal, Greece, the Netherlands and Italy. Most of them are the authors of the well-known book *Generals for Peace* which came out in early 1981 and which has become the "creed" of all opponents of militarism.

And now the seven generals have launched an appeal to the West to abandon plans of modernizing its nuclear potential, putting forward seven theses in support of this appeal. What are these theses?

First: Problems that divide East and West should be solved politically and not militarily.

Second: Security can and must be ensured without nuclear weapons.

Third: New problems that arise in relations with the developing countries should be resolved by peaceful means.

Fourth: The defence of each side should be ensured on the basis of its national interests, preserving its territorial integrity.

Fifth: National sovereignty should be consolidated.

Sixth: The existing blocs and the area of their application should not be extended.

Seventh: The development of good-neighbourly relations with the Warsaw

Treaty member-countries should be promoted.

The authors substantiate their theses in detail and appeal to the NATO leadership. "The world is in danger," they declare, "people in Europe and throughout the world regard with legitimate anxiety the consequences of mounting confrontation and the arms race." The generals denounce the myth of a "Soviet threat" and declare: "The real danger that threatens us is to fall victims to a danger that does not exist. It is time to recognize and grasp the real situation, it is time to act!" The demand formulated by the authors of the memorandum is—act in order to save peace. And this is not the *voice of one crying in the wilderness*, but the sentiments of hundreds and thousands of people in Western Europe.

IV

However, against the background of positive changes in international politics, of a growing activity on the part of peace-loving public in many countries we observe as a source of mounting concern the continued uncontrolled arms race which consumes vast material resources, sharpens political tension in the world and obstructs the social and economic progress of nations. A survey prepared by the Public Information Department of the UN Secretariat indicates that vast stores of arms have already been accumulated in the world. The document points out that the aggregate power of accumulated nuclear weapons is a million times greater than the power of the bomb dropped on Hiroshima. The total expenditure on arms exceeds 500 billion dollars a year.

The arms race nevertheless continues. The survey points out that whereas in 1980 military spendings for every person on our planet amounted to 110 dollars, by the year 2000 they will be doubled. Today, there are more men in military uniforms in the world than there are teachers. Staggering unproductive spendings on arms are one of the basic causes of the dropping rate of social and economic development, which is a characteristic trend of the early 80s. What are the results of these vast military spendings for people in scores of countries now? 570 million people in the

world are suffering from a constant shortage of food, there are 800 million illiterate people and one-and-a-half billion people are denied even the most elementary medical care.

It is obvious that these striking statistics in themselves are powerless without vigorous efforts of peace champions conducted on a broad scale, without a massive campaign for disarmament. They act on the reason and conscience of men of good will, but they are completely ignored by the influential political and military quarters which are opposed to the idea of peaceful co-existence and offer stiff resistance to efforts of champions of general and complete disarmament. These quarters try to step up the multiplication of armaments, go out of their way in order to maintain what they call "a balance of fear" and thus betray their desire to sharpen international tension, to generate a psychological atmosphere in which the prospect of another world war would appear as something probable and even inevitable.

These quarters obstruct the liberation of mankind from nuclear weapons and the accompanying threat of general annihilation by introducing into this process a range of routine problems stemming from the political, ideological and economic interests of certain countries and their allies.

What is it: a simple misunderstanding? An error of judgement? Not at all. It is a striking and unambiguous display of ill will which prefers an ocean of human suffering to a natural course of social progress in a bid to preserve and perpetuate the unjust relations of domination and supremacy of some over others—relations which are a sure for the enemies of peaceful co-existence wealth, privileges and power over the life of the dependent people. All this leads one to the indisputable conclusion that in order to destroy the source of Evil, which is militarism, calls for long and persistent work, the basic aspect of which is educating men for peace. It is in this field that all regions can and must implement their vocation.

But the threat to the existence of mankind stems not only from the arms race as such. The depletion of natural

sources and damaging the biosphere may also lead to catastrophic consequences. In our view it would be far slier to prevent or forestall any of these dangers if the arms race were halted, especially the nuclear arms race. This brief survey of some recent international developments convinces us again that it is necessary and timely to convene our world conference. It strengthens our confidence that it is possible to rally inter-religious peace forces to struggle for world peace.

V

Dear brothers and sisters, Permit me now to consider some problems involved in the preparation of our world conference. You must be aware of the fact that preparing a forum of this type is a complicated process. An important task is to familiarize broad religious circles in various countries with the ideas and objective of this conference. We in Moscow are doing our best in this respect and we hope that all members of the International Preparatory Committee are doing their share of this important work. Communications are complicated by the great distances separating us, but this, of course, does not diminish our sense of unity and does not prevent any of us from implementing our common task.

A session of the Working Presidium of the International Preparatory Committee of our conference was held in Moscow on December 7 and 8, 1981. At this session we considered a number of aspects of the current international situation. The participants adopted quotas for different religions and regions to be represented at the conference and endorsed its programme. They also considered other matters relating to the preparations for the world conference. I have already informed you, brothers and sisters, of the results of that session.

Bearing in mind that the Second Special Session of the UN General Assembly on Disarmament is scheduled for the next decade in June and considering our organizational possibilities here in Moscow, it was decided to conduct our world conference from May 10 to 14, 1982. I believe that you will endorse this decision of the Working Presidium

of the International Preparatory Committee.

During this period I have been corresponding with the leaders of Churches and religious associations who sent their representatives to the meeting in October. Those of them whose representatives are to be included in the International Preparatory Committee have been notified accordingly in the hope that they will make the appropriate nominations. I have also approached several prominent religious leaders, asking for their recommendations on the composition of the world conference. In addition to this, other organizational work has been done by me and the staff of our Department of External Church Relations together with members of the Department of International Relations of the USSR Muslim Organizations in Moscow and representatives of the Central Religious Board of Soviet Buddhists.

Financing the conference is an important part of the work.

It gives me great pleasure to inform you of the generous donations coming in from dioceses, parishes and individuals. We cordially thank the Holy Apostolic Armenian Church, the All-Union Council of the Evangelical Christians-Baptists and others for their financial assistance.

We have prepared an emblem of the world conference which we submit for your approval.

In October 1981, we decided that the total number of participants in the world conference of all categories, excluding the press, should be 350. I think we can provide 20 additional seats for guest members of the press. Considering the fact that some of those invited will be unable to attend for various reasons, we decided to send out approximately 10 per cent more invitations than the agreed quota. We have already received numerous suggestions on the composition of the conference. This includes both religious organizations and individual religious leaders. Having discussed this matter with members of our Working Presidium, we have started sending out invitations and hope to complete this work soon.

At the International Inter-Religious Meeting on October 1-2, we decided that the motto of the world conference will

be: "Religious Workers to Save the Sacred Gift of Life from Nuclear Catastrophe". I would now like to submit to you the titles of papers dealing with the main problems standing before the world conference so that we could exchange views on the principal elements.

There will be three main reports:

1) "Perilous Consequences of the Arms Race". This sub-theme covers the causes of the arms race and the development of new systems of nuclear weapons. The paper will be presented by a speaker, with two co-reporters on the reaction to the paper and the subject under consideration.

2) "Catastrophic Consequences of New Doctrines of Nuclear War". This sub-theme also considers the consequences of a nuclear war. Like the following one, it will be presented in the same way as the first.

3) "The Urgent Nature of the Tasks of Nuclear Disarmament". This sub-theme covers political, military and economic results from rejecting nuclear armament; the influence of non-nuclear countries on the strategy of nuclear disarmament; the first and second special sessions of the UN General Assembly on disarmament; individual countries' proposals for disarmament, and their unilateral initiatives; the talks proceeding between nuclear powers.

As for speakers, we are discussing the matter in the Working Presidium and we hope to settle the question soon; you will be informed immediately of the decision. We want an equal number of speakers representing different religions and regions.

The draft of the working programme of the world conference lists the themes of the plenary sessions which should be considered in the reports and co-reports

and also in the résumés. They include a panel discussion: "The Position of World Religions in Peacemaking and the Tasks of Religious Workers to Prevent a Nuclear Catastrophe"—five statements, and the fourth sub-theme "The Role of Religious Organizations in the Struggle for Disarmament and Their Future Tasks". The number of speakers who will present short résumés on these themes must be decided. We should also consider who could be rapporteurs at the panel discussion; on which religious organizations should. On the fourth sub-theme we should consider who is invited to speak on the results of the peacemaking.

In line with a decision of the International Preparatory Committee we have considered the election of an honorary presidium and its honorary patronage and have discussed this matter in the Working Presidium. With this aim in view we have sent out letters containing information about our meeting in October 1981, about the ideas and objective of the forthcoming conference and about the election of the International Preparatory Committee. Such letters have been sent to a number of prominent religious leaders who were asked to act as honorary patrons of the inter-religious conference and serve in its honorary presidium. I shall keep you informed of their replies.

Reflecting on today's meeting, it occurred to me that we could adopt a communiqué on our joint work.

I trust that the Most High will bless our efforts. May they lead to the success of our sacred peacemaking initiative, which is not an easy one, but which is so necessary and which is so inspiring for us all.

Thank you for your attention.

COMMUNIQUE

There was a meeting in Moscow from January 26 to 28, 1982, of the International Preparatory Committee (IPC) for the World Conference: "Religious Workers to Save the Sacred Gift of Life from Nuclear Catastrophe", which will be held on May 10-14, 1982.

I

The main speaker was the Chairman of the IPC, Metropolitan Filaret of

Minsk and Byelorussia. In his report he emphasized the common doctrinal foundations of peacemaking in Buddhism, Christianity, Hinduism, Islam and Judaism. "Different as they are, religions alike recognize the ideas of love, fraternity and peace as the highest basic principles of human relations", Metropolitan Filaret pointed out.

"All believers, no matter what religion they belong to, pray for peace

ut faith also demands deeds, because religion is the spiritual foundation of e, it also determines the ethical aracter of human actions. The success of our peacemaking ministry depends on our profound realization that is God's commandment to proclaim and bring peace to men. Any evasion of this duty means resisting the will of the Most High. It is noteworthy indeed that the most prevalent religions are drawn together by their concepts of peace. The ideas of the followers of different religions about the value of peace are so identical, that one can rightly call the reaching on peace a common universal religious element."

During the discussion of Metropolitan Filaret's report, the participants elaborated on their theological understanding of the role of believers in efforts for peace among nations and promoting nuclear disarmament. The discussion demonstrated the importance of disclosing the doctrinal stand of each religion on problems of peace and the believers' responsibility for it in order to rally them for an effective participation in the universal struggle to save the sacred gift of life from nuclear catastrophe.

II

Turning to the current problems of militarism and disarmament today, Metropolitan Filaret underlined the great concern of the peace-loving public in many countries in the face of the harsh reality of the uncontrolled arms race, which consumes vast material resources, sharpens political tension, obstructs socio-economic development and confronts humanity with the threat of total annihilation.

During the extensive discussion that followed the participants expressed grave concern over the mounting East-West confrontation, which complicates the international situation to an alarming extent, intensifies military preparations and the threat of nuclear war. The participants noted with great concern the persisting threat to Europe and to the whole world from the unprecedented arms race which included the development of basically new types

of weapons (laser, space, anti-missile), from untenable military doctrines, like the concept of "a limited nuclear war", which may lead to the destruction of modern civilization from certain countries and alliances boosting their nuclear potentials by producing and deploying qualitatively new nuclear weapons.

This danger continues to grow as a result of the policy of these nations and their alliances, a policy which aggravates international tension, ignoring the difficult search for ways to universal peace which alone can ensure the survival of the human race.

It was pointed out during the discussion that universal peace, in order to be stable, must rest on a new international economic order which would ensure social, economic and political justice and life with dignity to all people in the world—justice among nations and justice within each nation. The vast expenditure on armaments are more than enough, if properly utilized, to liquidate poverty, a vestige of colonialism, in many parts of the world.

The participants also pointed out that the threat of war, especially nuclear war, is now spreading to Asia, Africa and the Middle East as a result of joint efforts of forces hostile to peace, progress and peoples' prosperity. It is important therefore to take steps to produce an alternative world security system which will guarantee the security of all nations, and which will be jointly administered by all nations. The participants were pleased to learn that the problem of military expenditure versus development would be on the agenda of the Second Special Session of the UN General Assembly on Disarmament.

The participants noted that the militarist threat to peace is heightened by long-standing regional military and political conflicts. The peaceful settlement of these conflicts is of vital importance for the peoples involved, but is obstructed by powerful external forces which pursue their own selfish interests.

The participants are convinced that this grave and dangerous reality, should be altered without delay through practical steps taken by countries to

bring about a rapprochement among peoples, to normalize the climate of international relations, and to eliminate mutual distrust, prejudice and fear. Relations among all countries should be normalized on the basis of mutual respect, understanding and consideration for the lawful interests of one another. It is necessary to end the policy of the arms race, and to make positive progress towards disarmament.

The Second Special Session of the UN General Assembly to be held in June of this year offers an important opportunity to take practical steps in this direction. At its last session in 1981, the UN General Assembly, adopted important new disarmament resolutions. But these and many previous UN disarmament proposals have yet to be implemented. The participants expressed a hope that the forthcoming special session would accelerate progress towards these goals. They believe that visible progress at the current Soviet-American Geneva talks on medium-range nuclear weapons in Europe, alongside with careful preparations by all states, can do much to ensure the success of the special session.

Similarly, the uninterrupted continuation of the Madrid Follow-up Conference of the CSCE, due to be resumed in early February this year, was considered an essential positive contribution to the process of European and global disarmament. Its failure could seriously endanger the positive outcome of the second special session.

The participants noted with profound satisfaction the mounting strength of the mass movement against the arms race in which large circles of religious people are taking a most active part, and the growing involvement of Churches and religious associations in the struggle against militarism and for disarmament.

The participants were unanimous in their view that believers must increase their contribution to the struggle to have a world without arms. In this connection they set great hopes on the world conference which is being prepared by them.

Concerning the programme of forthcoming world conference, the session participants outlined a number of specific issues to be considered at inter-religious forum, including:

- the religious foundations for laying the followers of different religions in the struggle for peace and world without nuclear weapons;

- the questions of the value meaning of life, of man's existence, the unity of mankind as understood by different religions and the problem of the nuclear arms race;

- an inter-religious consensus on problems of political ethics relating to nuclear weapons and nuclear war;

- tasks of churchmen in combatting the fatalistic acceptance of the prospect of a nuclear war which is being propagated now by certain political circles;

- tasks of churchmen in educating believers to take an irreconcilable stand on militarism, and to be active in the service of peace.

III

Metropolitan Filaret informed IPC members of the activity of the Working Presidium and of daily preparations for the world conference. The participants in the session considered the many problems involved in the preparatory work, including composition and content of the forthcoming forum, its tasks, finances, order of statements and adopted appropriate decisions.

His Holiness Patriarch Pimen of Moscow and All Russia, who is initiator of the world conference, gave a big reception in honour of the participants in the IPC session at which he made a speech. The reception was attended by representatives of the religious circles of Moscow and of Soviet public organizations working for peace. The function was also attended by the Chairman of the Council of Religious Affairs of the USSR Council of Ministers, V. A. Kuroedov.

After the IPC session, the participants met Soviet and foreign correspondents.

CHURCH LIFE

Services Conducted by His Holiness Patriarch PIMEN

DECEMBER, 1981

On **December 2 (November 19)**, the Feast of St. Obadiah the Prophet, the day of the demise of Metropolitan Filaret (Drozdov, †1867) of Moscow, Patriarch Pimen attended Divine Liturgy at the domestic chapel of the Patriarchal Chambers at the Trinity-St. Sergiy Lavra.

On **December 4 (November 21)**, **December 19 (6)**, **December 20 (7)**, the Feast of the Presentation of the Mother of God, the Feast of St. Nicholas the Miracle Worker and Archbishop of Myra in Lycia and the 27th Sunday after Pentecost, His Holiness celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil, together with Bishop Iov of Zarsk in the Patriarchal Cathedral of the Epiphany.

December 7 (November 24), the Feast of St. Catherine the Great Martyr. On the eve, Patriarch Pimen officiated at All-Night Vigil together with Bishop Iov of Zarsk in the Moscow Church of the Deposition of the Robe of Our Lord, where there is a side-chapel dedicated to St. Catherine.

December 17 (4), the Feast of St. Barbara the Great Martyr. On the eve, Patriarch Pimen officiated at All-Night Vigil together with Bishop Iov of Zarsk in the Moscow Church of St. John the Warrior where there is a much revered icon and the relic of St. Barbara the Great Martyr.

December 20 (7), the Feast of St. Ignatius Theophoros (N. S.), the name-day of His Beatitude Patriarch Ignatius of Antioch. His Holiness Patriarch Pimen together with Metropolitan Filaret of Minsk and Byelorussia led the Moleben in the Church of St. Gabriel the Archangel at the Antiochene Metochion in Moscow.

On **December 22 (9)**, the Feast of the

Icon of the Mother of God "Joy-Unhoped-For", Patriarch Pimen celebrated Divine Liturgy and on the eve, officiated at All-Night Vigil, together with Bishop Iov of Zarsk before the deeply revered icon of the Mother of God "Joy-Unhoped-For" in the Church of St. Elijah the Prophet, Obydensky Lane, Moscow.

On **December 27 (14)**, **January 3 (December 21)**, **January 17 (4)**, the 28th Sunday after Pentecost, of the Holy Forefathers; the 29th Sunday after Pentecost, before Christmas, of the Holy Fathers; the 31st Sunday after Pentecost, before Epiphany, His Holiness celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil together with Bishop Iov of Zarsk in the Patriarchal Cathedral.

On **December 31 (18)**, in the evening, Patriarch Pimen held the moleben with the reading of the Akathistos to St. Aleksey the Miracle Worker of Moscow and All Russia before his shrine in the Patriarchal Cathedral, and then led the New Year Moleben together with Bishop Iov of Zarsk.

JANUARY, 1982

On **January 2 (December 20)**, ante-feast of the Nativity of Christ, His Holiness Patriarch Pimen attended Divine Liturgy in the Chapel of the Vladimir Icon of the Mother of God at the Patriarchate.

On **January 6 (December 24)**, Christmas Eve, Patriarch Pimen attended Divine Liturgy in the Patriarchal Cathedral and received Holy Communion.

On **January 7 (December 25)**, Christmas Day, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil together with Bishop Iov of Zarsk in the Patriarchal Cathedral.

For the 50th Anniversary of His Holiness Patriarch PIMEN's Ordination

On Sunday, January 25 (12), 1932, in the Cathedral Church of the Epiphany in Dorogomilovo, Moscow, Archbishop Filipp (Gumilevsky) of Zvenigorod, Chancellor of the Moscow Patriarchate, ordained hieromonk, 22-year-old Hierodeacon Pimen Izvekov, who was then a well-known and talented precentor in Moscow.

This seemingly ordinary event for churchmen turned out to be the sacrament of dedication of the future Patriarch of Moscow to the great service of the Lord and men, and the beginning of his long and difficult path of caring after his flock—which was at first a small one but forty years later became the multimillion flock of All Russia.

His Holiness Patriarch Pimen with his inherent modesty did not give his blessing for the celebration of the golden jubilee of his ministry. The memorable day of his ordination, January 25, 1982, His Holiness the Patriarch began with usual prayers in his cell and then attended to the current affairs of the Russian Orthodox Church.

At noon, His Holiness Patriarch Pimen went to the synodal hall of the Moscow Patriarchate, where the staff was gathered; they sang the troparion of the thanksgiving moleben: "We, Thine unworthy servants, O Lord, grateful for Thy great benefits..."

On behalf of the members of the Holy Synod and the Plenitude of the Russian Orthodox Church, Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, read an address of greeting to His Holiness Patriarch Pimen (see p. 2) and presented His Holiness with an old icon of the Mother of God "The Sign".

Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, congratulated

His Holiness on behalf of department and the patriarchal parishes abroad.

His Holiness thanked the gatherers for the greetings and asked for their prayerful help, so necessary in bearing of the patriarchal cross. There was a heartfelt talk, during which His Holiness the Patriarch shared reminiscences about the day of his ordination as hieromonk, so distant and fresh in his memory.

Following the talk, "Many Years" was sung for His Holiness Patriarch Pimen, and then, in accordance with the monastic custom, "Save, O Christ our God."

His Holiness the Patriarch gave a festive dinner in his residence. Among those invited were Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Metropolitan Aleksiy of Tallinn and Estonia; Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe; Metropolitan Yuvenaliy Krutitsy and Kolomna; Archbishop Kirill of Volokolamsk, Head of the Publishing Department; Archbishop Gedeon of Novosibirsk and Barnaul; Protopresbyter Matfei Stadnyuk, secretary to His Holiness the Patriarch; and Archimandrite Trifon, Dean of Patriarchal Domestic Chapels.

Prayerfully marking the half-a-century ministry of His Holiness Patriarch Pimen, the Orthodox Russian people thank God for His mercies bestowed upon our Church through the deeds and feats of our Holy Father Patriarch Pimen.

His Holiness the Patriarch fulfilled his primatial ministry with indefatigable fervour and devotion to the will of God, to the glory and greatness of our Russian Church, all Orthodoxy, Motherland and blessed peace on earth.

Deacon VLADIMIR SHISHOV

Above: His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia greeting His Holiness Patriarch Pimen after divine service in the Prague Cathedral Church of Sts. Cyril and Methodius on Sunday, December 13, 1981; in the centre: the presidium of the solemn meeting held on December 12, 1981, and devoted to the 30th anniversary of the autocephaly; below: at the residence of Cardinal František Tomašek, Archbishop of Prague, on December 12, 1981



THE CRUCIFIXION OF OUR LORD JESUS CHRIST

Icon of the Novgorod school



January 25, 1982. Metropolitan Aleksiy of Tallinn and Estonia delivering an address of greeting to His Holiness Patriarch Pimen on the occasion of the 50th anniversary of His Holiness's ordination. See p. 10.



His Holiness Patriarch Pimen at the Moscow Theological Academy. December 1, 1981. See p. 11.

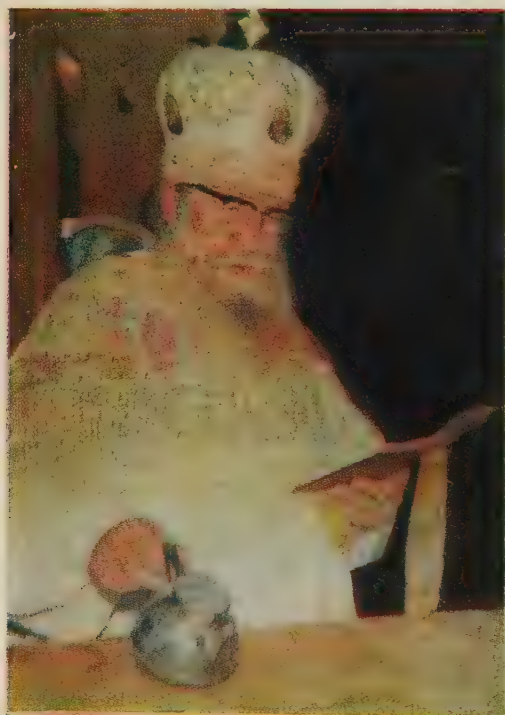
THE 30th ANNIVERSARY OF THE AUTOCEPHALY
OF THE ORTHODOX CHURCH IN CZECHOSLOVAKIA
(1951-1981)



(See caption on p. 16)



The Church of the Nativity of the Blessed Virgin in the village of Gorodnya-na-Volge, Kalinin Diocese; its altar was consecrated on October 11, 1981



Left photo: Metropolitan Aleksey of Kalinin and Kashin consecrating the altar; right photo: Metropolitan Aleksey, Archbishop Vladimir of Dmitrov, members of the clergy and laity at the church entrance on October 11, 1981

Jubilee of the Three Holy Hierarchs Podvorye in Paris

(For the 50th Anniversary of Its Foundation)

The year 1930 in the life of the Russian Orthodox Church abroad was marked by the schism of Metropolitan Evlogiy (Georgievsky; †1946). Together with him the majority of his flock came under the jurisdiction of the Constantinople Patriarch.

But a group of the clergy and laity under Bishop Veniamin (Fedchenkov; then the assistant rector of the Orthodox Theological Institute in Paris; later metropolitan; see the article in *IMP* No. 7, 1981) lodged a protest against this action, retaining their loyalty to the Mother Church. The group included the St. Photius Brotherhood* headed by V. N. Lossky and M. A. Kalash (pen name M. Kurdyumov).

Soon after, the Russian Orthodox who remained faithful to the Mother

Church decided to found their own parish. Bishop Veniamin was joined by clerics who arrived from different corners of the West European Diocese: Hieromonks Afanasiy (Nechaev; later archimandrite, died in Paris in 1944), Stefan (Svetozarov; later archimandrite, died in the Holy Spirit Monastery in Vilnius in 1968), Feodor (Tekuchev; now a bishop in retirement in the Pskov-Pechery Monastery). It was therefore decided that the new church of the monastery be made the podvorye and that the parish of the Moscow Patriarchate be attached to it.

In the 15th arrondissement of Paris, 5, rue Petel, they found a garage the basement of which was refurbished into a church and the upper floor was turned into a refectory and cells for the brethren. A lot was done for the organization of the parish by F. T. Pianov, the necessary funds were supplied by N. A. Soboleva, who later took the veil with the name of Siluana

* The Brotherhood of St. Photius the Patriarch of Constantinople, was founded in Paris by a group of young laymen in 1925 to serve Universal Orthodoxy in Western Europe.



After Divine Liturgy in the Church of the Three Holy Hierarchs Podvorye in Paris on February 12, 1981, the Feast of Sts. Basil the Great, John Chrysostom and Gregory of Nazianzus. Left to right (in the centre): Archbishop Iakov of The Hague and Netherlands; Metropolitan Antoni of Surozh; Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe; Archbishop Vasilii of Brussels and Belgium; Bishop Serafim of Zurich



The participants in the celebrations of the 50th anniversary of the Three Holy Hierarchs Podvorye in Paris, February 12, 1981. Left to right: Metropolitan Nikolai Eryomin, Metropolitan Antony of Surozh, and Archbishop Vasilii of Brussels and Belgium

(died in the Pükhtitsa Convent of the Dormition of the Tallinn Diocese in 1978), and by S. P. Pokhitonova (died in Moscow in 1976).

Vladyka Veniamin was the soul and the driving force of this wonderful project. The author of this article himself was among the founding members of this new religious community, 30 in number, as required by French law.

Metropolitan Elevferiy (Bogoyavlensky) of Vilna and Lithuania arrived in early 1931 for the consecration of the new church with the blessing of Metropolitan Sergiy, the Deputy Locum Tenens of the Patriarchal See. He was put in charge of the Russian Orthodox parishes in Western Europe, which remained faithful to the Moscow Patriarchate by Metropolitan Sergiy.

Since the leading role in founding the podvorye belonged to three Russian hierarchs—Metropolitan Sergiy, Metropolitan Elevferiy and Bishop Veniamin—it was decided to dedicate the new church to the Three Holy Hierarchs and Fathers of the Church: Sts. Basil the Great, Gregory of Nazianzus and John Chrysostom, and also to the great Russian hierarch and ascetic, St. Tikhon of Zadonsk.

The basement church was decorated by icon-painters G. I. Krug (later Monk Grigoriy; † June 13, 1969) and

L. A. Uspensky (the author of several widely recognized books on Russian schools of icon-painting). Both were members of the St. Photius Brotherhood. They also made the iconostases out of metal and plastic.

It was also in 1931 that the Podvorye of the Three Holy Hierarchs acquired its main shrine—the Iberian Icon of the Mother of God, a copy of the famous Moscow prototype that was in the Chapel of the Iberian Icon of the Mother of God by the Resurrection Gates in Moscow.

In 1812, the "Iberian Icon of Moscow" was sent to Vladimir together with other shrines in order to save them from the advancing French troops. But a copy was left in its place in the chapel. The copy was made as a "stand-by" for occasions when the holy icon was taken on visits to the sick in private homes and hospitals or other churches in Moscow and its environs. The copy is of the same size and outline as the holy icon, but the riza, made of pearls, which covers the head of the Most Holy Mother of God was painted on.

A French colonel had taken, as part of his loot, the copy of the Iberian icon which was torn down from the Resurrection Gates. For 120 years the whereabouts of the icon remained

unknown, but it pleased Divine Providence to return the shrine to the bosom of the Orthodox Church.

In 1930, an émigré from Moscow, A. N. Pavlov, spotted the icon in an antique shop in Paris. He was told that the icon was brought to France from Moscow in 1812 and that its French owners were offering it for sale. The owner of the antique shop, Cogan, charged a fabulous sum of 25,000 francs for it. To purchase it, a collection was made among a number of prominent members of the émigré community. The dealer was paid a deposit, and the icon began travelling from the Orthodox church to another, as in olden days. The believers hoped that the icon might help to reconcile the different ecclesiastical jurisdictions. Everyone rejoiced at the discovery of the icon, tearful prayers were said to the Most Holy Theotokos, but no one had enough money for the final purchase of the image.

After some time the dealer Cogan took it back and it was put up for sale again. Something had to be done in a hurry. After many pleas and unsuccessful attempts, A. N. Pavlov finally turned to Bishop Veniamin who took an active part in purchasing the icon.

During this time they persuaded the dealer to reduce the price to 15,000 francs, but he demanded a bigger deposit. Bishop Veniamin secured the deal with his own signature, and the Icon of the Heavenly Queen was brought to the Church of the Three Holy Hierarchs. The first festal mobben before the Iberian Icon of the Heavenly Queen was held on January 4, 1932.

As time went by, the number of residents of the podvorye and of the clerics of its church continued to grow. Among the new members of the podvorye were Archpriests—Nikolai Tsvelev, Vasiliy Zakhanevich, and Stefan Stefanovsky; Deacon Nikolai Shepevsky and Archdeacon Evfimiy Kononov, Novice Serafim Rodionov (now the Bishop of Zurich), Deacon Mikhail Ielsky (later archpriest and rector of the Paris Church of the Icon of the Mother of God "Consolation of All the Afflicted" and of St. Genevieve and

superintendent dean of the parishes of the Western Rite); Hieromonk Nikolai Eryomin (later metropolitan and Patriarchal Exarch to Western Europe, now in retirement in Paris). There were also A. B. Bloom (took monastic vows in 1943 and later became metropolitan and Patriarchal Exarch to Western Europe), Hieromonk Pierre, who joined much later (L'Huillier; later the Archbishop of Korsun and administrator of the Patriarchal Parishes in France with the status of a vicar, now the Archbishop of New York within the jurisdiction of the Autocephalous Orthodox Church in America), and others.

On the one hand, it was a true cenobitic monastery podvorye with a strict monastic rule, with a church in which the services of the daily cycle were conducted all year round, and, on the other hand, it was a parish with a church in which the occasional offices were held at request and which was the centre of a busy parish life. The clergy of the Church of the Three Holy Hierarchs included both monks who resided at the podvorye and also members of the secular clergy who resided either at the podvorye or in their homes.

Among those who helped to found the community, or joined it during the initial period, mention should also be made of the leadership of the St. Photius Brotherhood, the zealous ecclesiastical figures such as the late E. E. Kovalevsky (later Bishop Ioann), M. E. Kovalevsky, N. A. Ignatiev, the late V. S. Plashkovsky (later archpriest) and also V. A. Reshchikova (she translated into Russian the principal works of V. N. Lossky), S. A. Rodionov (precentor of the wonderful choir of the podvorye) and his wife O. P. Shuvalova, O. P. Svyatopolk-Mirskaya, L. A. Myagkova, A. A. Turintsev, E. A. Staritskaya, N. A. Berdyaev, N. N. Menshikov, and his wife E. S. Menshikova, A. L. Kazem-Bek, A. A. Ugriyev, K. G. Shevich, I. A. Stratonov (formerly professor at the Kazan Theological Academy, died in a Nazi concentration camp), and others.

The faithful Russians who had founded the Three Holy Hierarchs Porvorye and those who joined it later as pa-

rishioners and active workers were all motivated by their devotion to the Russian Mother Church and their Motherland with which they wished to maintain an unbroken spiritual bond. The Three Holy Hierarchs Podvorye as a branch of the vine of the Mother Church which nourished it with its sap, soon produced young "shoots"—new parishes in Paris and its environs. They include the Holy Trinity Parish in the Paris suburb of Vanvès, the parish dedicated to the Icon of the Mother of God "Consolidation of All the Afflicted" and St. Genevieve in the Latin quarter of Paris and also the parish in honour of the icon of the Mother of God in Glory in the domestic chapel of the pious family of the Bezaks which also belongs to the Three Holy Hierarchs Podvorye.

The Three Holy Hierarchs Podvorye together with its branches became the spiritual centre which witnessed to the Russian diaspora in the West and to the non-Orthodox world the dogmatic purity and canonical integrity of the Russian Orthodox Church.

The founding of the Three Holy Hierarchs Podvorye and the whole life of the new community, which remained loyal and dedicated to the Moscow Patriarchate and its First Bishop, Metropolitan Sergiy, was closely linked with the St. Photius Brotherhood. Many of its acts had to do with the whole of the community whose liturgical centre was the Three Holy Hierarchs Podvorye.

In 1936, for example, the St. Photius Brotherhood published a small book by its founder, V. N. Lossky, "The St. Sophia Controversy" ("The Memorandum" of Archbishop Sergiy Bulgakov and the essence of the ukase of the Moscow Patriarchate*) in connection with Archbishop Sergiy Bulgakov's teaching on St. Sophia and its condemnation by the Moscow Patriarchate.

At the recommendation of the brotherhood in the same year the Moscow Patriarchate published an ukase** announcing the admission to the Russian Orthodox Church of the community of

the Catholic Evangelical Church headed by Monseigneur Louis Winnai which was allowed to retain her Western Rite. This marked the beginning of the regeneration of Orthodoxy in the West where it existed before the Roman Church had broken off from the Orthodox unity.

For a number of years the life of the French community which turned to Orthodoxy was closely linked with the Three Holy Hierarchs Podvorye. The French Parish of the Ascension of Our Lord was subsequently placed under the jurisdiction of the deanery of the Moscow Patriarchate parishes in France and its rector, Archimandrite Dionisiy, became assistant to the superintendent dean.

On November 15, 1944, the Orthodox Theological Institute of St. Dionysius was opened at the French Liturgical and Missionary Centre of the Western Rite of St. Irenaeus of Lyons, which was founded by Archbishop Evgraf Kovalevsky on December 12, 1943. Archbishop Evgraf Kovalevsky became the rector of the St. Irenaeus Domestic Chapel at the missionary centre and rector of the St. Dionysius Institute.

In 1934, Metropolitan Sergiy appointed Bishop Veniamin Exarch to North America, and Metropolitan Elevation of Vilna and Lithuania was placed in charge of the parishes linked to the Three Holy Hierarchs Podvorye.

On the eve of World War II, in the spring of 1939, in view of a possible break of communication with the diocesan administration, the patriarchal parishes were reorganized into a special deanery under Hegumen Stefan Svetzarov who chaired the special council of the deanery. A general meeting of the deanery, including the clergy and laity, elected also a secretary of the council, who was N. A. Poltoratsky. The council was given certain hierarchical rights with the exception, naturally, of ordination.

World War II, which began in the West in 1939, was a tragic experience for the Russians living abroad who were devoted to their Mother Church and their Motherland, especially after the perfidious attack of Nazi Germany on our country.

Many parishioners and leading clergymen

* No. 93 of August 24, 1935.

** No. 75 of June 16, 1936.

rics of the patriarchal parishes belonging to the Three Holy Hierarchs Podvorye, such as V. N. Lossky, volunteered into the army from the first days of the war, or were drafted into the French Army, as Father Evgraf Kovalevsky and Monk Antony Bloom. Others, such as A. A. Ugrimov, V. F. Shashelev, S. A. Bulatsel, A. A. Kuznetsov-Oksansky and N. A. Poltoratsky, joined the French Resistance. The Dean of the Three Holy Hierarchs Podvorye, Archimandrite Afanasiy Nechaev, who did not live to see victory, helped by hiding members of the Resistance.

But long as was the night of the Nazi occupation, it ended in the dawn of victory. All the Russians who did not forget their Russian name, were looking forward to that day, no matter where they happened to be at the time of that terrible ordeal that fell to the lot of our Motherland.

The war was a tragic experience for Metropolitan Evlogiy who was separated for a time from the Russian Mother Church. Long before the victory, he firmly resolved to be reunited with the Moscow Patriarchate. In his desire for reconciliation he found moral support among members of the Moscow Patriarchate Deanery: the then dean of the Three Holy Hierarchs Podvorye, Hegumen Serafim Rodionov, and N. A. Poltoratsky both of whom frequently visited the metropolitan.

Soon after the victory, in late August 1945, the patriarchal envoy, Metropolitan Nikolai of Krutitsy and Kolomna, arrived in Paris. By that time the ground for the reunion had been prepared, and Metropolitan Evlogiy joyously welcomed Metropolitan Nikolai, informing him of his decision to be reunited with the Mother Church. Vladyka Evlogiy's example was followed by Metropolitan Serafim who was in charge of what were known as the "Karlovitiz jurisdiction" parishes in Western Europe.

September 2, 1945, was a milestone in the life of the Russian Orthodox Church which had begun gathering her children in the diaspora already in the life-time of His Holiness Patriarch Sergiy. On that day there was a solemn divine service in the Cathedral Church of St. Aleksandr Nevsky in Paris,

which has gone down in the history of the Russian Church abroad. And one wanted to believe that the ecclesiastical separation of the emigration had come to an end and that a new Church era was to begin. The Divine Liturgy was concelebrated by Metropolitans Nikolai, Evlogiy and Serafim, Archbishop Vladimir (later Metropolitan) and Bishop Ioann, Dean of the St. Sergiy Podvorye in Paris.

The aforesaid sections of the Russian Orthódox Church in Western Europe, formerly administered by Metropolitan Evlogiy and Metropolitan Serafim, which reunited with the Mother Church, retained their internal organization. The special patriarchal deanery in France was included in the Exarchate of Metropolitan Evlogiy.

Metropolitan Evlogiy died on August 8, 1946. Metropolitan Grigoriy of Leningrad and Novgorod and Archbishop Fotiy of Orel and Bryansk came from Moscow for his funeral. Unfortunately, the death of Metropolitan Evlogiy marked the end of the reconciliation for many clerics who had served under him and who had followed him only under his personal influence and not from their own convictions. The Cathedral Church of St. Aleksandr Nevsky fell again into the hands of the schismatics. The Three Holy Hierarchs Podvorye again became the central church for the parishes of the Moscow Patriarchate whose number had increased.

Metropolitan Nikolai, Metropolitan Grigoriy and Archbishop Fotiy all returned to their country, but their personal presence as representatives of the Mother Church and of the Motherland had played a paramount role in the newly established West European Exarchate of the Moscow Patriarchate.

The old and new parishes of the Moscow Patriarchate as well as the church at the Russian Old People's Home in France (administered by A. P. Meshcherskaya) with its rector, Archpriest Lev Liperovsky, became closely linked with the Three Holy Hierarchs Podvorye, forming a single spiritual family. Some of the clerics of the exarchate returned to their native country. Among them special mention should be made of the late Archimandrite Stefan, Archpriest Konstantin Zambrzhitsky and

Archpriest Andrei Sergeyenko (Rector of the Church of St. John the Warrior in the Paris suburb of Medone, on his return to Russia he became a professor of the Leningrad and later of the Moscow Theological Academy) and also of Boris Stark (now rector of the Cathedral Church of St. Theodore in Yaroslavl). Others, like Metropolitan Nikolai Eryomin, now retired, Metropolitan Antony of Surozh, Bishop Serafim of Zurich; Archpriest Aleksandr Turintsev, Rector of the Church of the Three Holy Hierarchs Podvorye, Archimandrite Sergiy Shevich, Rector of the Holy Trinity Church in the Paris suburb of Vanves, Archimandrites Sofroniy Sakharov and Kiprian Kern, remained abroad.

Following the visits to Paris of Metropolitan Nikolai of Krutitsy in 1945 and of Metropolitan Grigoriy and Archbishop Fotiy in 1946, who came for the funeral of Metropolitan Evlogiy, a delegation of the West European Exarchate of the Moscow Patriarchate made its first return visit to Russia in February of 1947. It was led by Metropolitan Serafim, Patriarchal Exarch to Western Europe, the group included Hegumen Serafim Rodionov, Hieromonk Sergiy Shevich, Archpriest Andrei Sergeyenko and N. A. Poltoratsky, administrator of the St. Photius Brotherhood and former secretary of the special deanery council in France of the Moscow Patriarchate (now lecturer at the Odessa Theological Seminary).

It is hard to describe the joy of these Russian clergymen and laymen on seeing their native Church and country. On his return to France five months later, in June 1947, N. A. Poltoratsky spoke twice before Russian audiences in Paris and detailed reports of these meetings were published in all the progressive local Russian newspapers. Later on he visited the French towns of Annecy and Eugene and read lectures there about the life of the distant Motherland at the invitation of the local Russian communities. The lectures aroused great interest. The West European Exarchate and its affiliated parishes are conducting extensive work among the younger émigré generation of the Russians educating them in the spirit of loyalty to the Russian Ortho-

dox Church and devotion to the country of their fathers and forefathers. This work is conducted in what was called the "Thursday School" (Thursday being a holiday in the French secondary schools at that time; now classes are held on Wednesdays). The subjects taught are catechism, the Russian language and general knowledge of Russia. There are summer camps for children to which the clerics of the Moscow Patriarchate are invited to conduct divine services.

Among the selfless labourers in this field of ecclesio-patriotic education were the late A. F. Shumkina, M. A. Polenova and A. A. Kaminka (Aleksandrovsky) and his wife E. S. Kaminka. This work is continued now by such selfless activists as the Levanovsky family, L. V. Renar and many others.

The icon-painting studio conducted by L. A. Uspensky is working successfully. One must also mention the wonderful murals executed by Monk Grigoriy in the Holy Spirit Skete attached to the Vanves parish. N. A. Sholeva is collecting a theological library at the Three Holy Hierarchs Podvorye, and some time ago pastoral courses were conducted there.

Special mention must also be made of the publishing work of the Russian West European Exarchate which was started with the founding of the Three Holy Hierarchs Podvorye. At that time under Vladyka Veniamin, a printing shop was set up at the podvorye which specialized in religious literature. The printing shop was closed when Archbishop Veniamin left for the United States in early 1934, but the publishing work, conducted first by the Russian Patriarchal Deanery and later by the Russian West European Exarchate continued on a steadily growing scale, with publications both in Russian and French.

Besides books and pamphlets of spiritually edifying nature and theological books, they also published periodicals. *The Chronicle of the Russian Orthodox Church in Western Europe. The Exarchate of the Moscow Patriarchate; The Orthodox Bulletin* in French and *Messenger de l'Exarcat du Patriarcat Russe en Europe Occidentale*, a quarterly ap-

bearing since 1953 in French and in Russian.

Years went by, and many Russian émigrés, who had regained a living bond with their Motherland through their Church, returned to their native land and were incorporated into the life of Soviet society. Others became closer bound with the life of their second homeland, but retained their bond with their spiritual mother—the Russian Church. During this period there were changes in the administration of the West European Exarchate, and the Church of the Three Holy Hierarchs Podvorye has been rebuilt and redecorated with the assistance of the Moscow Patriarchate.

The venerable hierarchs who admin-

istered the West European Exarchate of the Moscow Patriarchate in the past several decades, including the late Metropolitan Serafim, Metropolitans—Nikolai († 1961), Antony and Nikodim († 1978) have done good work in Christ's vineyard which will never be forgotten. Today the exarchate is administered by Metropolitan Filaret of Minsk and Byelorussia.

The past 50 years of the existence of the Three Holy Hierarchs Podvorye have been years of blessed work and fervent prayer by its clergy and laity. But the heroic years of its establishment were years of special spiritual zeal, selfless dedication and self-sacrifice.

N. A. POLTORATSKY

NEWS FROM THEOLOGICAL SCHOOLS

His Holiness Patriarch PIMEN Visits the Moscow Theological Schools

On December 1, 1981, the day after the Feast of St. Nikon the Hegumen of Radonezh, His Holiness Patriarch Pimen of Moscow and All Russia made a tour of inspection of the Moscow Theological Academy and Seminary, and examined the repairs and restoration work in the Church Archaeological Museum. He sat in at lectures; examined and assessed the teaching methods and the students' knowledge of various disciplines. Patriarch Pimen noted with satisfaction the new study aids for foreign languages.

During his inspection of the theological schools, His Holiness Patriarch Pimen was accompanied by Archbishop Vladimir of Dmitrov, the rector of the Academy and seminary; Archimandrite Ieronim, Father Superior of the Trinity-St. Sergiy Lavra, Archimandrite Triton, Archimandrite Aleksandr, assistant rector, and helpers to the assistant rector.

His Holiness always takes great interest in the Moscow theological schools which train the clergy and theologians of the Russian Orthodox Church.

Both the teachers and students were

filled with joy and filial love for their Holy Father and Primate of the Church on that day. They listened thankfully to the words of His Holiness the Patriarch, his wise counsels and good wishes. They were happy to receive his primatial blessing. His Holiness Patriarch Pimen spoke about the importance of studying theology as well as of spiritual labour and perfection in attaining ecclesio-theological knowledge.

In the Honoured Visitors' Book, His Holiness wrote the following: "May God's blessing, peace and joy be always with the administration, teachers and students of the theological schools. May His Grace the rector, Archbishop Vladimir of Dmitrov, inculcate moral and theological principles in the students for many years to come."

Inspired by these parting words, the teachers and students are eager to continue with an even greater zeal their obedience and service of the Church and Motherland by apprehending theological truths, by organizing their spiritual life and by their peacemaking and patriotic activities.

Archimandrite GEORGIY

Pastoral Works of His Eminence Metropolitan VARFOLOMEI of Novosibirsk and Barnaul

(1866-1956)

1981 saw the 26th anniversary of the demise of a prominent hierarch of the Russian Orthodox Church, His Eminence Metropolitan Varfolomei of Novosibirsk and Barnaul.

The Holy Fathers teach that a true pastor is one who tirelessly looks after the souls of his flock and all his efforts are concentrated on this. Metropolitan Varfolomei was such a pastor, a guardian of souls.

Metropolitan Varfolomei (secular name Sergei Dmitrievich Gorodtsev) was born on July 5 (18), 1866, in Ryazan Gubernia into a family of a priest. Setting him an example, his pious parents brought him up from childhood to love prayer and fasting, the House of God and divine services. According to the archpastor himself, his mother was very devout and observed all the fasts. His parent, Father Dimitriy Gorodtsev, who had founded a parish school, fostered in his son a feeling of deep veneration for the ministry (3, p. 68).

Upon leaving the seminary Sergei Gorodtsev entered the St. Petersburg Theological Academy from which he graduated in 1890. His candidate's thesis: "The Relationship of the Book of Proverbs to the Book of Job", was the first on the list of the best graduation theses and won an award (1, pp. 331-332). According to the reviewer, the work merited "the special approval of the Academy Board" (2, p. 257).

At the academy, Sergei Gorodtsev was in the same class as Hieromonk Sergiy Stragorodsky (later His Holiness the Patriarch of Moscow and All Russia). Their spiritual friendship, formed in the years of study, lasted up to the demise of His Holiness Patriarch Sergiy († 1944).

Hieromonk Sergiy Stragorodsky and Sergei Gorodtsev were both honour students.

Vladyka Varfolomei wrote later in his diary: "His Holiness and I are almost



Metropolitan Varfolomei

of the same age; we entered the academy at the same time. I was on close friendly terms with him, especially after he took monastic vows in his fourth year" [17, 40 overleaf].

The friends were united by spiritual interests; both loved to study Holy Scripture and the works of the Holy Fathers, and prepared in all sincerity for the ministry. Hieromonk Sergiy urged his friend to embark upon the monastic path. Archimandrite Varfolomei reminds His Beatitude Metropolitan Sergiy of Moscow of this in his address at his nomination in 1944: "First Bishop of the Russian Orthodox Church, you have been favourably disposed to me since our academy days when you urged me to follow along the

path chosen by you. But because of my sins the Lord ordained that I should serve Him in the ranks of the secular clergy till He brought me unexpectedly, by way of different trials, to the path of episcopacy" [17, 1. 3-3 overleaf].

Upon graduating from the academy, P. D. Gorodtsev became Deputy Assistant Rector of the Mogilev Theological Seminary. His sermons and articles on pastoral service were published for the first time in the *Mogilev Diocesan Gazette* (3, p. 71). In 1892, he was sent to Tiflis (Tbilisi), where His Eminence Vladimir Bogoyavlensky, Exarch of Georgia, ordained him deacon and a few days later—presbyter [17, 1. 16-16 overleaf].

Father Sergiy Gorodtsev was appointed Second Priest of the Church of St. Aleksandr Nevsky in Tiflis. At the beginning of 1893, he was translated to the Tiflis missionary Church of the Kazan Icon of the Mother of God. With a feeling of involuntary embarrassment the young priest stepped over the threshold of the poor, wooden church but recalling that the edifice was dedicated to the Name of God, to the glory of God, and entrusted to the zealous protection of the Mother of God, his embarrassment was soon replaced by an ardent desire to do his best to help the church personally [2, p. 11].

The missionary Church of the Kazan Icon of the Mother of God was built several months before Father Sergiy's ordination and it had comparatively few parishioners. The young missionary set about to acquire some more of the local residents, who were being influenced by members of the Molokan sect, for the parish of the Orthodox church. From the first days of his ministry, Father Sergiy preached the Word of God at every divine service, and on Sundays and feast days he held conversations after services.

The inspired words of the pastor attracted ever greater number of worshippers. Soon the small wooden church could not accommodate all who wanted to hear the preacher. On Father Sergiy's advice the wardens of the church petitioned the Exarch of Georgia to grant them permission to build a new stone church.

After Divine Liturgy on June 13, 1893, in the presence of a great number of people, the foundation stone was solemnly laid. A large amount of money was donated for the construction by "The Society for the Restoration of Orthodox Christianity in the Caucasus" (3, p. 72). By September 1894 the construction of the church was completed. Three years later, Father Sergiy Gorodtsev remarked with satisfaction that by the number of parishioners the Church of the Kazan Icon of the Mother of God could be considered one of the foremost in Tiflis [2, p. 17].

Father Sergiy especially loved to expound the Bible. On Sundays and feast days at evening services he delivered homilies from Holy Scripture. In one of his first books, Father Sergiy wrote: "How is a Christian saved? Regenerated by the word of truth (Jas. 1. 18), Christians through the Word of God and the fulfilment of the commandments of the Word of God (Jas. 1. 21-22) accomplish their own salvation. The Word of God is given to all; a Christian with the help of Divine Grace can and must learn (1 Jn. 2. 27) its requirements. But will all learn? Do all know about the beneficial influence of the Word of God? Life says, No. The pastor of the Church sees from the life of his flock that they do not know the Word of God, its eternal requirements. The most vital need of the flock remains unsatisfied. It is the pastor who must meet this spiritual need of his flock. Through his sermons he must bring home to them the beneficial influence of knowing the Word of God they lack." [10, p. 2].

In the 26 years of his ministry in Tiflis, Father Sergiy Gorodtsev expounded the whole of the Bible, with the exception of the Books of the Prophets, to his parishioners (3, p. 73).

Teaching his flock to follow the paths of Divine Providence, he liked to recount as an example the feat of Righteous Job from the Old Testament. "The life of Righteous Job," he said, "is an embodiment of the living idea of the triumph of suffering, a living proof of the glory gained through humiliation, and eternal reward through temporal disgrace. From the life of

Job, any sufferer can derive for himself great strength to endure trials worthily" [12, p. 3].

Contemporaries spoke enthusiastically of the sermons preached by the priest of the Tiflis Church of the Kazan Icon of the Mother of God. "One who wants to be convinced of the actual necessity of hearing a living sermon should visit this church. Both on weekdays and feast days it is crowded with people; the sermons of Father Sergiy Gorodtsev, the rector of the church, have deservedly won the love and esteem of the parishioners, who are mostly ordinary railway workers" [8, p. 8].

The range of Father Sergiy's pastoral activities extended year after year. Soon after his ordination he was appointed permanent inspector of Tiflis schools, then—Chairman of the Board of the Missionary Brotherhood, Chairman of the Georgian Diocesan Education Council, Superintendent Dean of the Russian Churches and a teacher of Holy Scripture at the school for the blind (3, p. 72). He constantly collected donations for this school.

Father Sergiy attached great importance to public education. He worked hard to have a library and a hall built for the second missionary church to hold edifying conversations after services and religious concerts. The library had more than 5,000 volumes and many people visited it, especially on Sundays (3, p. 73).

While carrying out his various pastoral duties, Father Sergiy did not give up his theological studies. His talent as an ecclesiastical writer revealed itself at the end of the last century. To start with his articles appeared in *The Bulletin of the Georgian Exarchate* and later in book form; the collection of articles included: Reflections of a Pastor on Some Apophthegms of the Apostle St. Paul Pertaining to Ministry; Pastor and Preacher According to St. John Chrysostom; How One Should Understand the Ecphonesis of a Priest at Matins: 'Glory to Thee, Who hast Shown Us the Light', etc. *

The book on the teaching of St. Paul on ministry occupies a special place in



The Church of the Orthodox Prince St. Mikhail of Tver in Tbilisi

the spiritual legacy of Metropolitan Varfolomei. It analyzes thoroughly the requirements of St. Paul for the ministry.

"The Ministry's," Father Sergiy wrote "in its unbounded and fullest sense, an immeasurably lofty task is, according to the Holy Fathers, *looking after the souls of men*. Hence, for the past of the Church, concerned for the souls of his flock, it necessarily becomes clear that in the first place, in order to carry out properly the lofty duties of the ministry, one should know thoroughly all that was revealed and entrusted to men by the Mouth of God and made by God for the salvation of man; that is to say, to know the Word of God from the beginning and to the end. In the second, that the pastor himself is on earth not a simple fulfiller of human service, but of a heavenly, angelic one. The first places upon the pastor the profound duty of studying constantly the Word of God, an obligation which, despite its difficulty, is

* A list of the works by Archbishop Varfolomei is given at the end of the article.—Ed.

failingly brings beneficent and grace-filled results to the pastor; the second precept must fill the pastor's heart with joy at realizing that he, though unworthy, has been entrusted by God with such a responsible service, that God Himself through the Apostles had entrusted to him the guidance of men to eternal salvation, that he is required, under the guidance of the Word of God, to imbue his flock with a desire, in utter obedience to the will of God, to place their future under God's mercy, which is given only to those who fulfil faithfully the commandments of God" [4, No. 16, 1898, pp. 25-26].

Calling on pastors to preach the Gospel of Christ zealously, Father Sergiy taught them never to rely solely on their own powers and evaluations: "We, pastors, must do our work even when it seems inefficient, neither must we be carried away by what appears to be a successful sermon, but in both cases strengthen our zeal to preach the Good News" [4, No. 11, 1899, p. 9].

Late in 1903 or early in 1904, Father Sergiy Gorodtsev was raised to the rank of archpriest.

While living in Tiflis, Father Sergiy continued to maintain spiritual communion with his academy friend, Archimandrite (later bishop) Sergiy Stragorodsky. In his memoirs he writes about His Holiness Patriarch Sergiy: "After he left for Japan, I corresponded with him often, but later we exchanged letters rarely. During the whole of my ministry in Tiflis I met him only twice. In 1917, however, I saw him comparatively often and conducted divine services with him at his podvorye." [16, p. 209].

During the Russo-Japanese War, Archpriest Sergiy Gorodtsev helped those who looked after the wounded and collected clothes for the front [11, p. 24].

Frequent suicides among the young in Tiflis prompted the good pastor to publish "Reflections on Suicide". "Man has no right to take his life, because life is not a thing acquired by man, but a gift of God and, therefore, no one but the Lord the Giver of Life, Himself may terminate life." If society condemns, not the unnatural action of the suicide, but the external circum-

stances of his life, it condones, thereby, the act which is disastrous for both the soul and the body. This, in its turn, involuntarily increases suicides [13, p. 5]. The work ends with an interpretation of the Bible teaching on the sinfulness of suicide and on how a Christian must bear suffering and life's ordeals.

In the last years of his ministry in Tiflis Archpriest Sergiy Gorodtsev was the rector of the Church of the Orthodox Prince St. Mikhail of Tver. This church, just as the Church of the Kazan Icon of the Mother of God where he had served for more than 20 years, was built with his help.

Vladyka Varfolomei loved Georgia and the Georgian people to the end of his life. In his letter to His Holiness and Beatitude Kallistrat, Catholicos, Patriarch of All Georgia (Vladyka Varfolomei had known him when he was still a priest) he wrote: "Having served 25 years as a priest in Tiflis, the ancient Orthodox people of Georgia have become very dear to me; I venerate deeply the holy maiden, St. Nina, Equal to the Apostles, who enlightened Georgia, as well as the Syrian Fathers who established Church order in Christian Georgia. I often recall my fellow workers in the churches [17, 45 overleaf].

After 1918, Father Sergiy moved from Georgia to Azerbaidzhan and then to Ufa. He served also in the churches of the Voronezh Diocese. In 1935, he received a parish in Klin District, Moscow Region. By that time he was already a widower. The meeting with his old friend of the academy days—the Patriarchal Locum Tenens, Metropolitan Sergiy—was of decisive importance for his future. "Direct contacts with my academy friend were reestablished in 1935 when, after many changes in my life I became a parish priest in Moscow Region. He was the First Bishop of the Russian Church (as Patriarchal Locum Tenens), while I was only a village priest. But I did not feel this disparity in our ranks when we met. As formerly, he was sincerely cordial to me and ready to converse as a comrade. Sometimes we would talk late into the night recalling our life at the academy and our other

encounters as well as theologizing on various themes" [16. pp. 209-210].

Father Sergiy did not serve for long in Klin District. The war broke out and his church was destroyed by the fascists. "My church in the village of Volovnikovo was wrecked and burned down. The Germans plundered it before turning it into an ammunition depot; nearby Red Army prisoners were shot. The house I lived in as well as all my books, notes and records were burned, my poor belongings were stolen by the enemy," he wrote to the Patriarchal Locum Tenens (3, p. 75).

In the spring of 1942, the Lord called Father Sergiy to serve in the dignity of bishop. By that time Father Sergiy was 75 years old.

On May 29, 1942, in the Cathedral of the Kazan Icon of the Mother of God in Ulyanovsk, His Beatitude Metropolitan Sergiy professed Archpriest Sergiy Gorodtsev under the name Varfolomei in honour of St. Bartholomew the Apostle. After professing, His Beatitude Metropolitan Sergiy delivered an exhortation on the words of our Lord Jesus Christ spoken to St. Peter: *Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not* (Jn. 21. 18).

On the following day Hieromonk Varfolomei was nominated Bishop of Mozhaisk. At the nomination he delivered a touching address, in which he spoke, with deep humility, of his submission to the will of Divine Providence, Who was calling him in his old age to a new service of the Church.

On May 31, the Sunday of All Saints, Archimandrite Varfolomei was consecrated Bishop of Mozhaisk by His Beatitude Metropolitan Sergiy, Archbishop Andrei (Komarov) of Gorky, Archbishop Aleksiy (Palitsyn) of Kuibyshev, and Archbishop Ioann (Sokolov) of Ulyanovsk. In his exhortation upon presenting the crozier, Metropolitan Sergiy said that the episcopal ministry was not a call to work in the study on books and copy out excerpts, but to extensive all-round toil to save those in whose midst the Lord had placed one to work

[17, l. 4]. That same day, as a reward for his ministry for almost 50 years, Bishop Varfolomei was elevated to the dignity of archbishop.

Archbishop Varfolomei celebrated his first hierarchal service in the Cathedral of the Kazan Icon of the Mother of God in Ulyanovsk. At Divine Liturgy he preached a homily in glorification of St. Aleksiy, the Metropolitan of Moscow, and since that day he never failed just as when he was an ordinary priest to preach a homily at every service.

On June 21, 1942, the first anniversary of the war, Archbishop Varfolomei celebrated Divine Liturgy in the Ulyanovsk Cathedral of the Kazan Icon of the Mother of God and afterwards held a moleben that victory be granted to the Russians and to all the peoples of our country.

Soon Vladyka Varfolomei moved to Moscow, where he served in different churches, ceaselessly preaching the Word of God and calling on all to pray for the victory of the Soviet Armed Forces over the fascists. Archbishop Varfolomei conducted divine services in the Cathedral of the Epiphany in Elokovo, in the Churches of St. John the Baptist in Presnya, of the Transfiguration, of St. Elijah the Prophet in Obrydensky Lane, of St. Nicholas in Kuibysy, in the village of Bogorodskoe arm in Cherkizovo. Many times he celebrated with Metropolitan Nikolai Krutitsy. In August 1942, despite the hard wartime conditions he visited his see in Mozhaisk.

In November 1942, by a decision of His Beatitude Metropolitan Sergiy, Archbishop Varfolomei was translated to the Ulyanovsk See. There, the cemetery church became his permanent place of service. He often concelebrated with His Beatitude Metropolitan Sergiy in the Cathedral of the Kazan Icon of the Mother of God, and when the Metropolitan was ill he conducted divine services in the cathedral with his blessing. In those hard times for our Motherland, Archbishop Varfolomei was one of the closest associates of the Head of the Russian Orthodox Church.

In his church in Ulyanovsk, on Sunday and feast days at evening service he delivered sermons on the formation of the inner man, just as formerly in

Moscow, in the Cathedral of the Epiphany he had elucidated the Beatitudes to the congregation.

Because of his many years of service in Georgia and his personal acquaintance with the Primate of the Georgian Orthodox Church, Vladyka Varfolomei sent Easter greetings in April 1943 from Ulyanovsk to Catholicos-Patriarch Kallistrat; among other things he expressed his fervent hope that prayerful communion lost in 1917 would be restored between the Russian and Georgian Orthodox Churches.

On July 26, 1943, Archbishop Varfolomei was designated to the Novosibirsk See with the simultaneous administration of the Irkutsk Diocese. He regarded his unexpected translation as an act of Divine Providence.

But the parishioners of the cemetery church of Ulyanovsk, who had come to love their archpastor, heard the news of his immediate departure with great sorrow.

On his way to Novosibirsk, Archbishop Varfolomei stopped over in the city of Molotov (now Perm), where he officiated at divine services and consecrated the altar of the cemetery church.

He arrived in his cathedral city of Novosibirsk on August 24, 1943. Four days later, on the Feast of the Dormition of the Most Holy Mother of God in the cathedral dedicated to Her Dormition, Vladyka Varfolomei led his first hierarchal service in Siberia. A great number of worshippers gathered for the patronal feast. He wrote about his memorable service: "Glory be to God! I am so elated that I want to spend the rest of my days in this city where I was met so touchingly and where the people prayed with me so ardently" [17, l. 29].

Archbishop Varfolomei constantly called on the believers to pray zealously for victory to be granted to the Soviet Armed Forces. After the Soviet forces took Kharkov the Vladyka held a thanksgiving moleben. There were so many worshippers present that the greater majority had to stand outside the cathedral, at the open windows and doors [17, l. 29-29 overleaf].

For his great patriotic activity Archbishop Varfolomei was decorated with the medal "For Valiant Labour in the

Great Patriotic War of 1941-1945 (4, p. 39).

In September of 1943, Archbishop Varfolomei took part in the ecclesiastical celebrations on the occasion of the election of His Beatitude Metropolitan Sergiy Patriarch of Moscow and All Russia. The enthronization day of His Holiness Patriarch Sergiy he called "a special feast", for on that day his spiritual friend had become Patriarch.

Soon canonical relations were reestablished between the Russian and Georgian Orthodox Sister Churches.

On October 31, 1943, glad tidings arrived in Novosibirsk from Tbilisi—a telegram from the Primate of the Georgian Church which read: "To Archbishop Varfolomei, 126 Gogolevskaya Street, Novosibirsk. Tbilisi, October 31, having conducted divine service in the ancient Sion Cathedral and having reestablished relations between the Georgian and Russian Churches, Catholicos-Patriarch Kallistrat sends his brotherly greetings" [4, l. 46].

Vladyka Varfolomei sent an express telegram in reply: "To Catholicos-Patriarch Kallistrat, Sion Cathedral, Tbilisi. My heart beats joyously at your news. Glory be to God and Your Holiness. May your name be blessed by the Georgians and Russians in Transcaucasia. May our mutual prayer last for ever. Archbishop Varfolomei" [17, l. 46-46 overleaf].

In December 1943, His Holiness and Beatitude the Catholicos-Patriarch of Georgia wrote to Vladyka Varfolomei that his Easter greetings, sent from Ulyanovsk, had induced him to write to the newly elected Primate, His Holiness Patriarch Sergiy of Moscow and All Russia, and thus the first decisive step was made towards the restoration of the lost prayerful communion between the Georgian and Russian Orthodox Churches. "So, in this very significant act you too have played a part" [17, l. 47-47 overleaf].

From the very beginning of his ministry in the Novosibirsk See, Archbishop Varfolomei began to organize Church life in Siberia. In the last years of the war and in the first difficult post-war years, Vladyka Varfolomei became in truth a spiritual shepherd of Si-

beria (in 1947 he was appointed administrator a. i. at first of the Vladivostok Diocese and then of the Krasnoyarsk Diocese as well). The territory of these dioceses stretched "from Tyumen in the west to the city of Vladivostok in the east, from the city of Eniseisk in the north to the Tuva Autonomous Region in the south" (8. p. 19). Archbishop Varfolomei served in the churches of Irkutsk, Omsk, Tyumen, Ishim, and Tobolsk; visited many times Barnaul, Krasnoyarsk, and Bisk; consecrated churches, ordained priests, and saw to the collection of donations for the Soviet Army.

On May 15, 1944, His Holiness Patriarch Sergiy passed away. The demise of His Holiness filled Vladyka Varfolomei with deep grief: "The spiritual tie between us was very strong: for almost 58 years I have been bound spiritually with him, that is why I still grieve. May the Kingdom of Heaven be his! [17, 40 overleaf and l. 41].

In March 1944, on Holy Wednesday, Archbishop Varfolomei consecrated the Church of the Ascension in Novosibirsk, which later became his cathedral church. On December 28, 1947, Archbishop Varfolomei solemnly consecrated the new side-chapel, dedicated to St. Serafim of Sarov (5, pp. 54-55).

After the Local Council of the Russian Orthodox Church (January 31—February 4, 1945) and the election of His Holiness Patriarch Aleksiy of Moscow and All Russia, Archbishop Varfolomei sent a message to his Siberian flock: "His Holiness the Patriarch is the first intercessor for all of us in our Motherland. Let us, priests, too, pray for our flock zealously and be guardians of the purity of morals amongst our flock, in order that we may follow in our holy father's footsteps... Let us justify our faith with our life... Let us condemn nobody. Taking care of our salvation, let us pray for the salvation of all men." This message was published in *The Journal of the Moscow Patriarchate* (No. 5, 1946).

In June 1947, Vladyka Varfolomei visited the city of Tobolsk to venerate at the shrine of the great Siberian hierarch, St. Ioann the Miracle Worker, Metropolitan of Tobolsk. Having prayed to God and to St. Ioann, he wrote the

service to this great intercessor and patron of the Siberian Church. This service was approved by His Holiness Patriarch Aleksiy: "May God bless the administration of this service to St. Ioann in the churches of Siberia".

In 1947, through the efforts of Archbishop Varfolomei the holy relics of St. Ioann of Tobolsk were translated for general veneration to the Cathedral Church of the Protecting Veil in Tobolsk, where they repose today. "St. Ioann is piously commemorated by the inhabitants of Siberia and the Ural and other northern Russian regions. Vladyka Varfolomei wrote in his article "The Siberian Saints" (*JMP* Nos. 3, 1948): "God's will, God's wish, four great fulfilment in the life of St. Ioann. Therefore, the image of St. Ioann, though great faster and man of prayer, involuntarily draws people to imitate him. The path to his shrine will never overgrown." [19, p. 33].

Vladyka Varfolomei was a zealous venerator of the Siberian saints: Innocentiy and Sofroniy, Bishops of Irkutsk, and Ioann, Metropolitan of Tobolsk; he taught all his spiritual children to pray to the heavenly patrons of Siberia.

Concluding his article on the Siberian saints, the Vladyka wrote: "Siberia is proud of being under the prayerful protection of its saints. These three Siberian saints are similar in the fact that, having grown up under the protection and beneficial influence of St. Feodosiy and Antony, the founders of monasticism in Russia, and other miracle workers of the Kiev-Pechery Lavra, they have by their lives, their preaching of the Word of God, their beatific end and their miracles, taught the inhabitants of Siberia to preserve the precepts of the founders of monasticism in Russia, wholehearted devotion to God's will, love for the Holy Gospel, love for the pure Christian Life, and to pray constantly. The Siberian saints—Innocentiy, Sofroniy and Ioann are our lodestars showing us the way to Heaven" [19, p. 33].

At the end of the 1940s and at the beginning of the 1950s, Vladyka Varfolomei wrote several articles for *The Journal of the Moscow Patriarchate*. "On the Pastoral Essence of the Work

Written by St. Dimitriy the Metropolitan of Rostov" (No. 1, 1949), "On Ministry According to the Apostle St. Paul" (Nos. 1, 4, 5, 1950). "On the Preaching of the Gospel" (No. 6, 1950), and others.

The Vladyka had a gift for poetry and liked to write akathistoi. Even today in the Siberian churches the akathistoi, written by him, are read at divine services: to St. Filipp the Metropolitan of Moscow; to the Apostle St. Bartholomew and to Righteous Job of the Old Testament, a man of faith and piety.

Vladyka Varfolomei never stood aloof from public life. In his sermons and messages he continued to call his flock to creative labour and fervent prayer to strengthen peace on earth. In his article "The First Step Towards Peace" (JMP No. 9, 1950) Vladyka Varfolomei, approving the signing of the Stockholm Appeal by the believers, wrote, that Christians must defend the cause of international friendship "which, in the final count, is the fruit of Christian love.... When hundreds of millions of people unite in one wish, their will can accomplish a miracle and the banning of the annihilating atomic weapon will be the first step towards the achievement of lasting peace".

In 1949, His Holiness Patriarch Aleksey elevated Archbishop Varfolomei to the dignity of metropolitan; on December 22, 1952, the 60th anniversary of his zealous ministry, he received the right to wear two panagias. The starets metropolitan received these awards with true Christian humility and considered himself unworthy of any awards and praises.

Answering the speeches of greeting and congratulation, Vladyka Varfolomei said: "You have praised me well, but how will they praise me up there?" pointing his finger heavenwards.

Despite his old age (the Vladyka was over 80), he visited the Moscow Theological Academy almost every year, took part in the sessions of the Academy Council, and examined the students of the seminary and academy. On December 8, 1949, the Council of the Moscow Theological Academy elected Vladyka Varfolomei its honorary member (6, p. 29).

On May 9, 1951, the examinations of

the students of the Moscow Theological Seminary and Academy were attended by His Holiness Patriarch Aleksey of Moscow and All Russia, who was accompanied by Vladyka Varfolomei. The subsequent examinations were held under the chairmanship of Metropolitan Varfolomei of Novosibirsk and Barnaul. After the examination period, Vladyka Varfolomei took part in the session of the Academy Council, at which the graduates' candidate theses were considered.

On June 20, 1951, Metropolitan Varfolomei was presented with a diploma of honorary member of the Moscow Theological Academy. "At the presentation of the diploma in the presence of all the members of the Academy Council, the acting rector Prof. V. S. Vertogradov delivered a speech, in which he noted the great merits of His Eminence before Russian Orthodox theology, especially in the sphere of pastoral theology (7, p. 52).

On June 24, 1951, the Feast of the Apostle St. Bartholomew, the Council of the Moscow Theological Academy conferred upon Metropolitan Varfolomei the degree of Doctor of Theology *honoris causa* for all his scholarly works (7, p. 53).

Vladyka Varfolomei, who was almost 90, continued tirelessly to conduct divine services in his cathedral church, toured the diocese and at every service delivered inspired homilies. When Metropolitan Varfolomei preached, his face was invariably lit up with spiritual joy and his eyes were filled with emotion. His words were always imbued with meekness and humility and easily understandable. Many people have witnessed that "the Vladyka always spoke about what the soul was grieving". His living, grace-filled sermons always moved the hearts of the worshippers. He called them to love the House of God, to keep themselves in purity, and to remember the impending Last Judgment.

Vladyka Varfolomei conducted services during Lent with deep feeling. He knew the Church Rule perfectly and loved services conducted strictly according to the Rule. Practically after every service, he blessed all the worshippers and sang the Psalms and tro-

paria to the Siberian saints together with the people. At noon, the Vladyka went into his cell and for an hour he gave himself up to prayer, thereby strengthening himself spiritually in the middle of the daily work. Until now, the people recall the pure image of the starets metropolitan, praying fervently for his flock.

The charity of the Vladyka was boundless. He incessantly accomplished deeds of mercy, doing his best to help all who suffered and who were in need of his assistance. Often people who had little in common with Church life turned to him for help and he always had a word of consolation, edification and help for them. But if the archpastor saw that someone's fault tempted many or was obviously harmful to others, then he was strict and implacable.

In February 1956, Vladyka Varfolomei visited for the last time the Trinity-St. Sergiy Lavra and St. Sergiy—his heavenly patron from the baptismal font.

"In March 1956, Metropolitan Varfolomei found strength to go to the Altai Territory in order to conduct the funeral service for a departed priest. On April 13, he fell and broke his right leg. This weakened his heart despite the efforts of doctors. But Metropolitan Varfolomei endured his illness courageously and even found strength to receive visitors and take interest in the affairs of the diocese. However, on May 28, the Vladyka lost consciousness and

on Friday evening, June 1, he died peacefully after the Office of the Paralytic of the Soul from the Body was read" (8, p. 21).

The bell began to toll announcing the departure of the hierarch and in two or three hours it was difficult to approach the hierarch's house. While the body of the late Vladyka was in the church, the believers of Novosibirsk and those who had arrived from other towns came in an endless stream to pay their last respects to their beloved father and intercessor. The funeral service for the hierarch with the blessing of His Holiness Patriarch Aleksiy was conducted by Archbishop Palladiy of Irkutsk and Bishop Venedict, Administrator of the Omsk Diocese.

Metropolitan Varfolomei was buried in the Chapel of St. Serafim of Sarov which was built by the Vladyka in the Cathedral Church of the Ascension in Novosibirsk. On Fridays, by his tomb the Lity for the Dead is said after the evening service. Many believers of Siberia come to the tomb of Vladyka Varfolomei to pray and ask for his blessing upon their labour and for his help.

Twenty-five years have passed since the demise of the blessed starets archpastor, but *the righteous shall live in everlasting remembrance* (Ps. 116). The believers of Siberia not only mention him reverently in their prayers but also keep with love his spiritual counsels and admonitions.

WORKS BY HIS EMINENCE VARFOLOMEI,

Metropolitan of Novosibirsk and Barnaul

[1] Father Sergiy Gorodtsev. **Slovo v den useknovenia glavy svyatogo proroka, Predtechi i Krestitelya Gospodnya Ioanna** (Sermon on the Day of the Beheading of the Prophet St. John the Baptist). Addenda to "The Spiritual Bulletin of the Georgian Exarchate" (further—"SBGE") No. 16, 1894, pp. 1-7.

[2] Father Sergiy Gorodtsev. **Vtoraya missiionorskaya tserkov v g. Tiflise** (The Second Missionary Church in Tiflis. "SBGE" No. 13, 1897, pp. 9-18. An original edition published in Tiflis, 1897.

[3] Father Sergiy Gorodtsev. **Slovo na 17 oktyabrya** (Sermon on September 17). "SBGE" Nos. 21, 22, 1897, pp. 1-5.

[4] Father Sergiy Gorodtsev. **Mysli pastyrya o nekotorykh izrecheniyakh svyatogo apostola Pavla, otnosyashchikhsya k pastorskому sluzheniyu** (Reflections of a Pastor on Some Apophthegms of

the Apostle St. Paul Pertaining to Ministry. "SBGE" No. 16, 1898; No. 11, 1899. An original edition published in Tiflis, 1903.

[5] Father Sergiy Gorodtsev. **O zadachakh khristianskikh dukhovno-prosvetitel'skikh brat'skikh Slovo na 22 oktyabrya** (On the Tasks of Spiritual Educational Brotherhoods. Sermon on October 22). "SBGE" No. 22, 23, 1898, pp. 1-6.

[6] Father Sergiy Gorodtsev. **Slovo v vecher Paskhi** (Sermon on Easter Eve). "SBGE" Nos. 7, 1899, pp. 1-4.

[7] Father Sergiy Gorodtsev. **Slovo na 22 oktyabrya** (Sermon on October 22). "SBGE" No. 21, 1899, pp. 5-9.

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[9] Father Sergiy Gorodtsev. **Kak nado pomyat' vozglas svyashchennika na utreni "Slava Tebe, pokazavshemu nam svet"**. (How One Should Utter

derstand an Ecphonesis of a Priest at Matins: "Glory to Thee, Who Hast Shown Us the Light". Tiflis, 1903.

[10] Father Sergiy Gorodtsev. **Pastyr-propovednik po svyatomu Ioannu Zlatoustu** (Pastor and Preacher According to St. John Chrysostom). Tiflis, 1903.

[11] Archpriest Sergiy Gorodtsev. **V pomoshch bolnym i ranenym voimam** (In Aid of the Ill and Wounded). "SBGE" No. 15, 1904, pp. 24, 25.

[12] Archpriest Sergiy Gorodtsev. **Slovo o pravednom love** (Sermon on Righteous Job.). "SBGE" Nos. 13, 14, 1905, pp. 1-6.

[13] Archpriest Sergiy Gorodtsev. **Mysli o samoubiystve** [Reflections on Suicide]. Tiflis, 1908.

[14] Archbishop Varfolomei of Novosibirsk and Barnaul. **Poslanie k pastve** (A Message to the Flock). *JMP* No. 5, 1946, pp. 56-61.

[15] Archbishop Varfolomei. **Sluzhba svyateliy Ioannu, mitropolitu Tobolskomu** (Service to St. Ioann the Metropolitan of Tobolsk). Novosibirsk, 1947.

[16] Archbishop Varfolomei. **Pamyati Patriarkha Sergiya** (In Memory of Patriarch Sergiy) (from the memoirs of his academy friend). In the anthology "Patriarch Sergiy and His Spiritual Legacy". Publication of the Moscow Patriarchate, 1947, pp. 206-210.

[17] **To Be Remembered** (The diary of Metropolitan Varfolomei for 1942-1947). The author's manuscript.

[18] Archbishop Varfolomei. New Year Message (January 1, 1948). *JMP* No. 1, 1948, pp. 70-72.

[19] Archbishop Varfolomei. **Sibirskie svyatiteli-chudotvortsy** (The Siberian Saints and Miracle Workers). *JMP* No. 2, 1948, pp. 31-39; No. 3, pp. 26-33.

[20] Archbishop Varfolomei. **Prof. G. P. Georgievsky** (necrology). *JMP*. No. 4, 1948, pp. 48-50.

[21] Archbishop Varfolomei. **O pastyrevoditelnom kharaktere tvoreniy svyatitelya Dimitriya, mitropolita Rostovskogo** (On the Pastoral Essence of the Works Written by St. Dimitriy the Metropolitan of Rostov). *JMP* No. 1, 1949, pp. 54-58.

[22] Metropolitan Varfolomei. **O pastyrskom sluzhenii po svyatomu apostolu Pavlu**. (Ministry According to the Apostle St. Paul). *JMP* No. 1, 1950, pp. 43-50; No. 4, pp. 54-59; No. 5, pp. 54-60.

[23] Metropolitan Varfolomei. **O pastorskom blagovestvovanii** (The Preaching of the Gospel). *JMP* No. 6, 1950, pp. 25-28.

[24] Metropolitan Varfolomei. **Pervyi shag k miru** (The First Step Towards Peace). *JMP*. No. 9, 1950, pp. 6-7.

[25] Metropolitan Varfolomei. **Voploshchenie Syna Bozhia v plane domostroitelstva nashego spaseniya** (Incarnation of the Son of God in the Context of the Economy of Our Salvation). *JMP* No. 1, 1952, pp. 51-53.

[26] Metropolitan Varfolomei. **Podvig zemnoi zhizni Spasitelya** (The Feat of the Earthly Life of the Saviour). *JMP* No. 2, 1952, pp. 41-44.

[27] Metropolitan Varfolomei. **Iskupitelnoe znachenie stradaniy i krestnoi smerti Gospoda Iisusa Khrista**. (Redemptive Significance of the Passion and Crucifixion of the Lord Jesus Christ). *JMP* No. 3, 1952, pp. 51-61.

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The present list of the works written by Vladymir Varfolomei is incomplete. The first publications of Sergiy Gorodtsev, the deputy assistant rector of the Mogilev Theological Seminary, in "The Mogilev Diocesan Gazette" (1890-1892) are not included; not all publications of Father Sergiy Gorodtsev in "The Spiritual Bulletin of the Georgian Exarchate" (Tiflis) are listed. It is also known that in December of 1941, the Germans burned down his private library, in which his manuscripts and excerpts from books were kept. Articles under Nos. 25-28 are a part of his research: "The Incarnate Word of the Father—the One Creator of Fallen Human Nature (New Adam)".

The compilation of a complete bibliography is the work of the future researchers into the theological legacy of Metropolitan Varfolomei.

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Father BORIS PIVOVAROV

Moscow Diocese

On October 25, 1981, Sunday, the Feast of the Jerusalem Icon of the Mother of God, Metropolitan Yuvenaliy of Krutitsy and Kolomna headed the Church celebrations of the bicentenary of the town of Podolsk, Moscow Region. The Vladyka celebrated Divine Liturgy followed by a festal moleben in the Church of the Holy Trinity of the town. In his address after the divine service, the Vladyka cordially congratulated the parishioners on the Feast of the Jerusalem Icon of the Mother of God and on the bicentenary of their town and invoked God's blessing upon them.

On November 8, the 21st Sunday after Pentecost, the Feast of the Great Martyr St. Demetrius of Thessalonica, Metropolitan Yuvenaliy celebrated Divine Liturgy followed by a festal moleben in the Church of St. Demetrius in the village of Dmitrovskoe, Krasnogorsk District. The exterior repair of the church was completed shortly before the archpastor's arrival. The Vladyka praised the organization of spiritual life in the parish by its rector, Father Aleksandr Linde.

On November 21, the Feast of the Synaxis of St. Michael the Archangel and the Heavenly Host, Metropolitan Yuvenaliy celebrated Divine Liturgy followed by a moleben in the Church of the Holy Trinity in the village of Nizkoe, Egorievsk District, of which Hieromonk Sergiy is the rector. That day, the Vladyka preached a sermon on the theme of the feast. The archpastor invoked God's omnipotent blessing upon their homes and families.

On December 4, the Feast of the Presentation of the Blessed Virgin, Metropolitan Yuvenaliy celebrated Divine Liturgy and said a moleben in the



The Church of the Great Martyr St. Demetrius of Thessalonica in the village of Dmitrovskoe, Krasnogorsk District, Moscow Region, after its restoration

Church of the Presentation of the Blessed Virgin in the village of Ryzhevo, Egorievsk District.

On December 10, the Feast of the Icon of the Mother of God "The Sign", Metropolitan Yuvenaliy celebrated Divine Liturgy followed by a moleben in the Church of the Kazan Icon of the Mother of God in the village of Shemetovo, Zagorsk District; one of its chapels is dedicated to the Icon of the Mother of God "The Sign". Crowds of believers had arrived for the patronal feast to pray with their archpastor before the deeply-revered icon of our Most Holy Sovereign and Theotokos.

On December 19, the Feast of St. Nicholas the Miracle Worker and Archbishop of Myra in Lycia, Vladyka Yuve-



After divine service in the Church of St. Demetrius in the village of Dmitrovskoe, Krasnogorsk District, on November 8, 1981, the Feast of St. Demetrius of Thessalonica, the Great Martyr

nally visited the Church of St. Nicholas in the village of Ermolino, Leninsky District, where he celebrated Divine Liturgy followed by a festal moleben.

At every service, Metropolitan Yuvenaliy preached and blessed the believers.

Kiev Diocese July 5, 1981, the 3rd Sunday after Pentecost. Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, officiated, on the eve, at All-Night Vigil in the Cathedral Church of St. Vladimir, and on Sunday, celebrated Divine Liturgy in the Church of the Great Martyr St. Demetrius of Thessalonica in the village of Talnoe, Sherkassy Region. Before the Liturgy, the Vladyka consecrated the altar and the church.

On July 12, the 4th Sunday after Pentecost, the Feast of Sts. Peter and Paul the Chief Apostles, the Vladyka celebrated Divine Liturgy and officiated, on the eve, at All-Night Vigil, in the cathedral church. During the Li-



Metropolitan Yuvenaliy of Krutitsy and Kolomna conducting divine service in the Church of St. Nicholas in the village of Ermolino on December 19, 1981, the Feast of St. Nicholas

turgy, the Vladyka ordained Deacon Grigoriy Golovko, a graduate of the Odessa Theological Seminary, presbyter.

July 13 was the Synaxis of the Twelve Apostles. On the eve, Metropolitan Filaret officiated at All-Night Vigil in the cathedral church, and in the morning celebrated Divine Liturgy in the Krasnogorsk convent (today), in Zolotonosha District, Cherkassy Region, it being the Feast of St. Sofroniy the Bishop of Irkutsk, who was in his day the hegumen of the monastery. After the Liturgy a moleben was said to the saint, it was followed by a procession round the church.

On July 16, the Thursday of the 5th week after Pentecost, Metropolitan Filaret celebrated Divine Liturgy in the Church of the Protecting Veil in the village of Ploskoe, Brovary District, Kiev Region, after the restoration of the church. The Vladyka cordially congratulated the rector, Father Anatoliy Zatovsky, and the parishioners on their prayerful entrance into the renewed church. He thanked them all for their conscientious efforts and blessed them.

On July 19, the 5th Sunday after Pentecost, Metropolitan Filaret celebrated Divine Liturgy in the cathedral church. During the Liturgy, the Vladyka ordained Deacon Ioann Rumyantsev, a graduate of the Odessa Theological Seminary, presbyter.

On the eve of July 21, the Feast of the Appearance of the Kazan Icon of the Most Holy Mother of God, Vladyka Filaret attended All-Night Vigil in the domestic chapel of the Exarchate, and in the morning, celebrated Divine Liturgy in the Kiev Convent of St. Florus, one of the chapels of which is dedicated to the Kazan Icon of the Mother of God.

July 28, the Feast of St. Vladimir, Equal to the Apostles, is the patronal feast of the cathedral church in Kiev. His Beatitude Archbishop Theodosius of Washington, Metropolitan of All America and Canada, who was in Kiev at the invitation of Metropolitan Filaret of Kiev and Galich, celebrated Divine Liturgy and officiated, on the eve, at All-Night Vigil. His Beatitude was as-

sisted by other guest archpastors of the Russian Orthodox Church.

After the Communion Verse, Metropolitan Filaret delivered a homily, in which he stressed the significance of the Baptism of Russ and the importance of the deeds of St. Vladimir for the establishment of the Christian Faith in the Land of Russia, for the propagation of good Christian customs and the enlightenment of the Russian people. The Vladyka said that our Russian Orthodox Church was preparing to celebrate most solemnly the millennium of this great event in 1988.

Metropolitan Filaret cordially greeted His Beatitude Metropolitan Theodosius. The Vladyka expressed his joy at the prayerful communion of the archpastors, clergy and Orthodox believers with the Primate of the Orthodox Church in America and Canada.

His Beatitude Metropolitan Theodosius thanked him warmly for the fraternal greeting and remarked that although he had been born and bred in America, he was of West Ukrainian origin; his grandparents had been forced to leave their native land because of poverty and misfortunes. But despite life's hardships, they had preserved and handed to their children their sincere love for the Orthodox Faith of Christ, for their Church and the pious customs of their people. The Primate of the American Church said further: "This will explain to you the great joy of the prayerful union and the deep and sacred feeling which I am experiencing by participating in the patronal feast of the Cathedral of St. Vladimir in Kiev. Together with other religious associations we are taking an active part in the struggle to deepen mutual understanding among nations, to consolidate peace among them, and to preserve life on earth! This is the principal task of all the Churches today. May the Lord help us to fulfil it!"

The festal service ended with the singing of "Many Years".

On August 1, the Feast of the Invention of the Relics of St. Serafim of Sarov, the Miracle Worker, Metropolitan Filaret celebrated Divine Liturgy on the occasion of its patronal feast in the village church of Pushcha-Voditsa, near Kiev. On August 2, the 7th

Sunday after Pentecost, the Feast of St. Elijah the Prophet, Vladyka Filaret celebrated Divine Liturgy in the Church of St. Elijah in the town of Chernobyl, Kiev Region.

On August 9, the 8th Sunday after Pentecost, the Feast of St. Panteleimon the Great Martyr and Healer, Metropolitan Filaret celebrated Divine Liturgy in the Church of the Protecting Veil in the town of Smela, Cherkassy Region. Before the Liturgy, the archpastor consecrated the altar of the Dormition Chapel. After the dismissal of the Liturgy, a moleben was held after which "Many Years" was sung.

On August 14, the Feast of the Procession of the Holy Tree of the Cross of Our Lord, during Divine Liturgy in the cathedral church, Vladyka Filaret, in concelebration with Archbishop Makariy of Uman, ordained Deacon Vladimir Gamaris presbyter.

On August 31, the Feast of the Holy Martyrs Sts. Florus and Laurus, Metropolitan Filaret celebrated Divine Liturgy in the Kiev Convent of St. Florus, in honour of its patronal feast. In his address the archpastor congratulated Hegumenia Agnesa and the sisters on the feast and blessed all those present.

On September 6, the 12th Sunday after Pentecost, Metropolitan Filaret celebrated Divine Liturgy in the Church of the Dormition in the town of Uman, Cherkassy Region.

On September 13, the 13th Sunday after Pentecost, the Vladyka concelebrated Divine Liturgy in the cathedral church with Bishop Barnabas (Church of Cyprus), assisted by the cathedral clergy.

On September 14, the Feast of St. Simeon Stylites, Vladyka Filaret celebrated Divine Liturgy in the Church of St. Simeon Stylites in the village of Petropavlovskaya Borshchagovka. Before the Liturgy the archpastor blessed the iconostasis.

On September 15, in the morning, Metropolitan Filaret read the Akathistos to St. Barbara the Great Martyr, and then celebrated Divine Liturgy in the Cathedral of St. Vladimir. The Liturgy was attended by His Beatitude Patriarch Diodoros of the Holy City of Jerusalem with the hierarchs and cle-

rics of the Jerusalem Church accompanying him. After the Liturgy, Vladyka Filaret and His Beatitude Patriarch Diodoros exchanged greetings.

On September 20, the 14th Sunday after Pentecost, the Feast of St. Makariy of Kanev, the Archimandrite of Ovrukh, Vladyka Filaret celebrated Divine Liturgy in the Church of the Nativity of the Blessed Virgin in the city of Cherkassy, where the saint's relics are preserved.

On September 30, the Feast of the Martyrs Sts. Pistis, Elpis and Agape and their Mother Sophia, Vladyka Filaret conducted divine service in the Church of the Ascension in Krivoi Rog, Dnepropetrovsk Region, in concelebration with Archbishop Leontiy of Simferopol and the Crimea, and Bishop Sevastian of Kirovograd and Nikolaev, assisted by the diocesan clergy.

On November 21, the Synaxis of St. Michael the Archangel and the Heavenly Host, Metropolitan Filaret celebrated Divine Liturgy in the Church of St. Michael the Archangel in the town of Obukhov, Kiev Region.

On November 22, the 23rd Sunday after Pentecost, Vladyka Filaret celebrated Divine Liturgy in the Church of the Ascension in the village of Dudarkov, near Kiev. Before the Liturgy, the Vladyka consecrated the altar.

On November 26, the Feast of St. John Chrysostom, Metropolitan Filaret celebrated Divine Liturgy in the Church of St. Nicholas in the village of Ivanovo, Borispol District, Kiev Region. During the Liturgy, the Vladyka bestowed awards on the clerics.

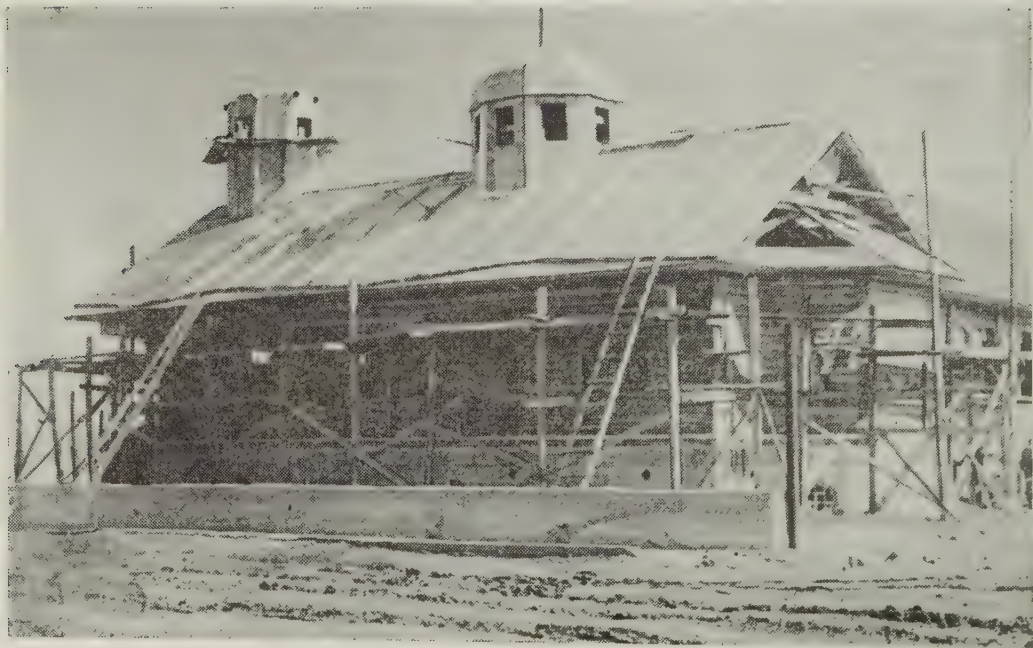
At all the services, Vladyka Filaret preached, led molebens and festal processions; on feast days, "Many Years" was sung with his blessing.

Alma-Ata Diocese On February 1, 1981, the 36th Sunday after Pentecost, Bishop Serafim of Alma-Ata and Kazakhstan celebrated Divine Liturgy in the Cathedral Church of St. Nicholas and ordained Hypodeacon Vyacheslav Miskov deacon to serve in the Church of St. Michael the Archangel in Karaganda.

On February 10, during Divine Liturgy in the cathedral church, the Vladyka ordained Hypodeacon Evgeniy



Alma-Ata Diocese. His Grace Bishop Serafim of Alma-Ata and Kazakhstan presenting a hierarchal certificate of merit to E. F. Maksimova, a warden of the Church of Sts. Constantine and Helena in Kustanai. Below: the church under construction in the village of Fyodorovka, Kustanai Region [from the south-east]



Kasianov deacon to serve in the Church of St. Nicholas in Chimkent.

On February 22, the Sunday of the Prodigal Son, during Divine Liturgy in the cathedral church, Bishop Serafim ordained Deacon Vladimir Gutov presbyter to serve in the Church of Sts. Constantine and Helena in Tselinograd.

On March 8, Forgiveness—Sunday, the Vladyka celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the cathedral church. During the Liturgy, Bishop Serafim ordained Hypodeacon Simeon Gavrilets deacon, and on March 14, the Saturday of the last week in Lent, presbyter to serve in the Prayerhouse of St. Nicholas in the town of Turkestan, Chimkent Region, and Hypodeacon Ioann Generalov—deacon, and on March 15, the Sunday of Orthodoxy—presbyter to serve in the Church of All Saints in Petropavlovsk.

On April 25, Holy Saturday, at 10 a.m. the Vladyka led the Office of the Burial of the Holy Epitaphion of the Saviour, and then celebrated the Liturgy of St. Basil the Great. During the Liturgy, the Vladyka presented patriarchal and hierarchal awards for Holy Easter to clerics of the cathedral church.

On May 10, the Sunday of the Myrrhophores, Vladyka Serafim celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the cathedral church. During the Liturgy, the archpastor presented patriarchal and hierarchal awards for Holy Easter to the clerics.

On June 28, the Sunday of All the Saints Who Shone Forth in the Land of Russia, Bishop Serafim, during Divine Liturgy in the cathedral church, ordained Deacon Evgeniy Kasianov presbyter to serve in the Church of St. Nicholas in Chimkent, and on June 29, the Vladyka ordained Hypodeacon Sergiy Kulinich deacon to serve in the same church.

On July 3, Bishop Serafim attended the Peace Conference of Kazakhstan at which he delivered a speech.

On July 12, the Feast of Sts. Peter and Paul the Chief Apostles, Vladyka Serafim celebrated Divine Liturgy in the Church of Sts. Constantine and Helena in Kustanai. During the Liturgy,

he congratulated the rector, Archpriest Nikolai Pasko, on his 75th birthday and presented him with a patriarchal award—an ornamented cross. Hierarchal certificates of merit were presented to Hieromonk Veniamin, Churchwarden E. F. Maksimova and P. Ya. Makarskaya, precentor and reader—for their zealous service of the Holy Church.

On July 13, Bishop Serafim went to see the prayerhouse being built in the village of Fyodorovka, Kustanai Region. The Vladyka said a moleben and then inspected the work being done and expressed his satisfaction with the progress and wished the builders success.

On August 1, the Feast of St. Serafim of Sarov, Vladyka Serafim's name-day, Divine Liturgy was celebrated in the cathedral church. The clergymen and laymen from various parishes of the diocese arrived to congratulate their archpastor. After a thanksgiving moleben, Archpriest Valeriy Zakharov, secretary of the diocesan administration, read out an address of greeting on behalf of the diocesan clergy and laity. The dean, Archpriest P. Milovanov, also cordially congratulated the Vladyka. Bishop Serafim thanked the flock for their good wishes. After the moleben, "Many Years" was sung.

Cheboksary Celebrations in Cheboksary Diocese On June 24, 1981, the Cheboksary Orthodox flock prayerfully marked the 50th birthday of their archpastor, Bishop Varnava of Cheboksary and Chuvashia.

It was decided to hold the celebration of the jubilee on the Feast of the Holy Apostles Sts. Bartholomew and Barnabas—the name-day of the Vladyka.

On the eve, June 23, the clerics of the diocese gathered in the Cathedral Church of the Presentation of the Blessed Virgin in Cheboksary. The next day, before Divine Liturgy, the pious parishioners strewed flowers on the path from the gates of the cathedral right up to the ambo. At the gates Bishop Varnava was welcomed by the dean, Archpriest Iliya Karlinov, and members of the church council. The churchwarden, P. F. Vasiliev, present-

ed the archpastor with bread and salt and delivered an address of greeting. In the cathedral, on behalf of all those present, the archpastor was welcomed by the oldest cleric, 87-year-old Archpriest Arkadiy Vozdvizhensky, Superintendent Dean of the First Church District and the diocesan confessor.

Divine Liturgy was celebrated by Bishop Varnava assisted by numerous clerics of his diocese and the guest clergy from other dioceses. During the Liturgy, the Vladyka presented the clerics of the diocese with patriarchal awards for Holy Easter.

The jubilee celebrations for the archpastor turned out to be a general feast of the believers of Chuvashia. The cathedral church was crowded with worshippers and many had to stand in the yard of the cathedral. The day was fine, clear and sunny.

Both the right and left choirs sang harmoniously and prayerfully. All this made the divine service on that day especially solemn and majestic.

After the Liturgy, a thanksgiving *moleben* was held and "Many Years" sung. The first to congratulate the archpastor was the dean of the cathedral church, Archpriest Iliya Karlinov, who also read the address of greeting from the cathedral clergy. Then the archpastor was congratulated by the representatives of the clergy and laity.

In his response, the Vladyka cordially thanked everyone for their heartfelt greetings and prayers and for sharing in the joy of his jubilee.

At the diocesan administration, the Vladyka was cordially greeted by P. K. Gromov, the representative of the Council for Religious Affairs of the USSR Council of Ministers in the Chuvashian ASSR, who noted the bishop's peacemaking efforts and read out and then presented to the archpastor the letter from the Chuvashian ASSR Branch of the USSR Peace Committee. During the festal dinner many greeted the Vladyka. In their speeches they expressed cordial gratitude to His Holiness Patriarch Pimen for appointing to the Cheboksary See this wise, loving and beloved archpastor. All those present heard with joy that His Holiness the Patriarch had awarded Bishop Varnava the Order of St. Sergiy of Rado-

nezh, 2nd Class, on the occasion of his 50th birthday.

Bishop Varnava thanked them warmly for their kind wishes and congratulations.

Kalinin Diocese *Consecration of a church in the village of Gorodnya-na-Volge.*

On October 11, 1981, the 17th Sunday after Pentecost, Metropolitan Aleksiy of Kalinin and Kashii and Archbishop Vladimir of Dmitrov consecrated, after its restoration, the altar of the main sanctuary of the Church of the Nativity of the Blessed Virgin in the village of Gorodnya-na-Volge. The parishioners welcomed the esteemed guests with joy—the path to the church was strewn with leaves and natural flowers.

The restoration of the church began 18 years ago. Its internal and external beauty and magnificence amazes the viewer; its iconostasis is especially striking.

The church is located on the picturesque high bank of the Volga. It is a unique monument of Tver architecture of the late 14th-early 15th centuries.

At 8 a.m. the archpastors were welcomed with bread and salt by the members of the church council. The rector Archpriest Aleksiy Zlobin, delivered the address of greeting. The church was consecrated with special solemnity.

After the altar and prothesis were vested, Vladyka Aleksiy censed the whole church, then he lighted the first candle and placed it behind the altar in the synthronon. After the ecphonesis, "Let us go forth in peace", Vladyka Vladimir proceeded to the Chapel of Sts. Simeon and Anna, on the altar of which was the discus with the holy relics. After reading a prayer, he raised the discus with the holy relics to his head and led the procession round the church. To the singing of canticles by the choir, the archpastor re-entered the holy church.

In the sanctuary, Metropolitan Aleksiy put the holy relics in a wooden cross which was then placed under the altar. The consecration ended with the singing of "Many Years", after which Divine Liturgy was celebrated.

See also pp. 4-5 of inset.



Metropolitan Aleksiy of Kalinin and Kashin and Archbishop Vladimir of Dmitrov consecrating the altar in the Church of the Nativity of the Blessed Virgin in the village of Gorodnya-na-Volge

At the Lesser Entrance, Vladyka Aleksiy presented a mitre—a patriarchal award—to the rector of the church. After the Liturgy, Metropolitan Aleksiy presented archpastoral certificates of merit to the members of the church council and the most active parishioners. Then “Many Years” was sung.

Vladyka Aleksiy delivered a brief exhortation on the importance of the holy altar upon which the Bloodless Sacrifice is offered.

Metropolitan Aleksiy of Kalinin and Kashin received a telegram and letter of congratulation from Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate.

Several days later, Metropolitan Aleksiy of Kalinin and Kashin sent His Holiness Patriarch Pimen a letter informing him about the consecration of the altar.

Odessa *The patronal feast of the Diocese cloister.* On September 20, 1981, Metropolitan Sergiy of Odessa

and Kherson arrived in the Aleksandrovka Convent of the Nativity of the Blessed Virgin.

In the evening, the Vladyka officiated at All-Night Vigil in the main church of the convent—of the Nativity of the Blessed Virgin. On September 21, the feast day itself, Vladyka Sergiy celebrated Divine Liturgy.

After the Liturgy, a thanksgiving moleben and the blessing of water were held in the convent’s square, then “Many Years” was sung.

“Eternal Memory” was sung to the departed founders, benefactors, sisters and parishioners of the cloister.

Metropolitan Sergiy preached a sermon on the theological meaning of the Feast of the Nativity of the Blessed Virgin and on the importance of this great event in the life of every Christian. The Vladyka cordially congratulated Hegumenia Alevtina, sisters and parishioners on their patronal feast and wished them the help and intercession of the Mother of God.

In acknowledgement of Hegumenia

Alevtina's efforts to improve the cloister Metropolitan Sergiy presented her with a patriarchal award—the Order of St. Sergiy of Radonezh, 3rd Class. Hegumen Nikon received the Medal of St. Sergiy, 1st Class.

In the convent's graveyard, Metropolitan Sergiy said the Lity for the Dead in commemoration of the archpastors buried there and for the departed sisters of the convent.

Ufa Diocese In September 1980, Bishop Anatoliy of Ufa and Sterlitamak conducted divine services in the Ufa churches.

On September 9, the name-day of His Holiness Patriarch Pimen, Vladyka Anatoliy, assisted by the cathedral clergy, celebrated Divine Liturgy in the Cathedral Church of St. Sergiy. After the Liturgy, the archpastor spoke about the work of His Holiness Patriarch Pimen as the Primate of the Russian Orthodox Church. He called upon the believers to pray fervently for His Holiness's health, and that he may be granted many more years of life and God's grace for the good of the Holy Church and the Motherland. Then a

thanksgiving moleben was said and "Many Years" sung.

On November 22, Bishop Anatoliy accompanied by the secretary of the diocesan administration, Archpriest Nikolai Sokolov, paid an official visit to Mufti Talgat Tadzhusdin in Ufa and congratulated him on the commencement of the 15th century of the hejira. In the course of the friendly conversation, it was noted that all men should strive for the peace and happiness of nations.

On December 4, the Feast of the Presentation of the Blessed Virgin, Bishop Anatoliy celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Church of the Protecting Veil in Ufa.

On December 14, the 29th Sunday after Pentecost, Bishop Anatoliy celebrated Divine Liturgy, and, on the eve, officiated at All-Night Vigil in the Church of the Exaltation of the Holy Cross in Ufa.

Vladimir Diocese On January 11, 1981, the Sunday after Christmas, Archbishop Serapion of Vladimir and Suzdal celebrated Divine Liturgy in



Metropolitan Sergiy with clerics and nuns of the Convent of the Nativity of the Blessed Virgin in the village of Aleksandrovka, September 21, 1981

the Church of the Exaltation of the Holy Cross in the town of Vyazniki. The rector, Archpriest L. Taranov, greeted the archpastor. The church was crowded with worshippers. Two vocal choirs sang harmoniously and prayerfully. At the end of the Liturgy, the Vla-

dyka preached a sermon on the theme of the feast. After the Liturgy, the Newly-Born Divine Infant Christ was glorified.

After the service, Bishop Serapion blessed the parishioners, who thanked the Vladyka for visiting their parish and conducting the solemn service.

Austrian guests in Kalinin

An Austrian Free Church delegation, comprising President N. Betschel, General Secretary K. Winter and the Rev. Betschel, was in Kalinin from April 4 to 6, 1981. The delegation was accompanied by Senior Presbyter V. Mitkevich, and S. I. Fedotov, an interpreter of the AUCECB International Department.

On April 6, the guests visited "The White Trinity" Cathedral Church in Kalinin.

This was the first foreign delegation to visit the Kalinin Diocesan Administration. The guests were received by Archbishop (now metropolitan) Aleksiy

of Kalinin and Kashin. In the course of their talk, Vladyka Aleksiy stressed the need to struggle for stable peace on earth, and spoke about the efforts in this direction of the Kalinin diocesan clergy and of his own, as a member of the Kalinin Regional Peace Committee. The guests said that the well-known hospitality of the Russian people exceeded all their expectations. President N. Betschel said: "We did not hear half of what we have seen now."

General Secretary K. Winter thanked the hosts for their cordial welcome and for the opportunity of the given communion.

Archimandrite VIKTOR



Metropolitan Aleksiy of Kalinin and Kashin with members of the ecclesiastical delegation from Austria

SERMONS

GOOD FRIDAY

"A dread and marvellous mystery we see come to pass this day"



Thus sings the Holy Church today, drawing her children's attention to the mystery of Christ's Sepulchre. And indeed, brethren, in contemplating the Sepulchre we are faced by the greatest of world mysteries; a mystery that cannot be comprehended by the mind; a mystery that can be perceived only through the heart. The One "upon Whom the ranks of Angels dare not gaze", not even on earth in the image of Man, but in the grave, killed by men for whose sake He descended from Heaven... "He before Whom the Powers of Heaven stand with trembling" was spat upon, mocked, scourged, crucified and suffered death.

And this horror of bringing the Son of God down from the Throne of Glory to the grave was committed by Sin which had clouded man's reason with the enchantment of unexplored self-will.

How great is the power of Sin! A moment of forgetfulness of duty and ages disturbed! Committed on a tiny plot of land, it shook the Heavens. It seemed to harm but one man and yet the Son of God Himself had to suffer for its atonement!

If our first parent had foreseen what we are doing today, would he have stretched out his hand for the forbidden fruit? Would our first parents have wished to become *as gods*, if they had known that their desire would make the Son of God Himself die on the Cross?

Not in Eden alone does the fruit of the forbidden tree grow, brethren. The tempting Serpent continues to whisper in the ear of each: *Ye shall not surely*

die... ye shall be as gods. We know, brethren, what Sin cost the Son of God and yet we touch the fruit, thereby deepening the wounds of the Saviour.

Standing before the Sepulchre, our conscience awakens to our guilt before the Saviour and then our heart, which is not yet hardened and still capable of feeling sinful, is filled with horror and pain. And just as Adam, man did not know at such a moment, where to run to from the pangs of conscience from burning shame at the offence committed... Let the heart suffer fully for the sin committed, because tears of grief and repentance cleanse it, just as gold is purified by fire. We need to do this.

The mystery of the Sepulchre consists, brethren, in the fact that we have suffered from it neither reproaches nor threats but something entirely different. The Sepulchre is the inexhaustible fountain that sheds love and mercy; it brings us forgiveness, reconciliation and Eternal Life.

Listen to what the Divine Sufferer teaches us from the Cross. Two thieves are crucified on either side of Him. The sight of the Crucified One touches the heart of one of the thieves and he cries in repentance: *Lord, remember me when thou comest into thy kingdom.* And what happens? The word of forgiveness rings out to one, who all his life had bloodied his hands with the blood of his neighbour. On Golgotha resounds the taunts and mockery of the crowd and soldiers. But what happens? The Voice of peace and forgiveness, of infinite love is heard from the Cross: *Father, forgive them; for they know not what they do.*

Then, when the suffering of the Crucified One reaches the very limits from human malice, when even He, the Son of God, feels utterly exhausted and cries: *My God, my God, why hast thou forsaken me?* One hears from the Cross the magnificent words: *It is finished!* A Voice of joy at the accomplishment of the great deed of reconciliation of man with God, forgiveness of sin, oblivion of the past, the beginning of the new, spiritual life, in communion with God!

This, brethren, is the mystery of the Sepulchre. Here, is infinite love, life, joy, consolation and approval. Can one

help but prostrate oneself at the foot of the Sepulchre with burning tears of grief and repentance, with tears of love and wholehearted devotion to the Lord, with firm resolve to struggle with oneself, with Sin!

Let us fall down, brethren, before this Sepulchre with immeasurable gratitude for the ineffable condescension shown us, unworthy and sinful, and with the prayer of repentance of the Good Thief: *Lord, remember me when thou comest into thy kingdom.* Amen.

Metropolitan GRIGORIY
of Leningrad († 1955)

THE LORD's CROSS — GOD's GLORY

On the Sunday of the Veneration of the Holy Cross

Today, beloved brothers and sisters in the Lord, the Holy Church glorifies the Most Pure and Life-Giving Cross of the Lord.

Why did the Cross, which was formerly the most terrible instrument of torture and disgraceful death, become the sacred symbol of our salvation and the object of prayerful homage? Because the Sacrifice of Redemption was made by Christ the Saviour of the whole World on the Cross. Desiring to humiliate the Son of God through the most disgraceful execution, the Spirit of Evil of the earth induced the people, united against the Lord's Anointed One (Acts 4. 27) to put the Saviour of the World to death by crucifixion on Golgotha. The worst criminals were thus executed, for it is written: *Cursed is every one that hangeth on a tree* (Gal. 3. 13; Deut. 21. 23). Thus the prince of this world tried to depreciate the redemptive act of our Lord, His sacrificial love for mankind.

A terrible and perfidious plot: to mix Divine Righteousness with human falsehood; Divine Truth with lies and hatred, to place the Redeemer on a par with a criminal! And even today, those who have not studied the Scriptures look upon the Crucifixion of our Lord as upon an ordinary human execution, and upon the Holy Cross as only its instrument and not the Most Holy

Altar upon which the Lord had offered Himself for the salvation of mankind. Those who quote the Old Testament saying: *Cursed is every one that hangeth on a tree* (Gal. 3. 13), should remember that this does not refer to the Cross upon which the Lord was crucified. It does not say that the tree is accursed but the criminal hanging on it. In witness to the innocence of Christ, even the proconsul of the Roman Caesar, Pilate, *took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it* (Mt. 27. 24).

Hearing Pilate's testimony, the Jews were afraid that Christ might be justified; and called upon themselves the curse of *every one that hangeth on a tree* and cried to Pilate: *His blood be on us, and on our children* (Mt. 27. 25), so great was their desire to put to disgraceful death the Anointed One of God.

As once in Paradise, Satan dared to challenge God's glory, so on Golgotha he wanted to dishonour God's love for men and denigrate the redemptive act of the Saviour of the World. As St. John Chrysostom in his Catechetical Address on Holy Easter says, he (the devil) took a body (to kill), and met God; he took earth, and encountered Heaven; he took what he saw and fell upon what he had not seen, on the One

who is the image of God (2 Cor. 4. 4), Who vanquished the order of nature with Divine Power and Whose sanctity consecrated the dreadful instrument of death, the Cross of Golgotha, and it became the universal Altar of God's Glory on earth. Since then the Cross has been the instrument of our salvation, for the place touched by the Most High *shall be God's house* (Gen. 28. 22), *holy ground* (Exod. 3. 5). If the defiled were cleansed at the Old Testament altar, which was sprinkled with the blood of animals, the prototype of the Redemptive Sacrifice on Golgotha, then, St. Paul says: *how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God* (Heb. 9. 14), have the power to sanctify the tree of execution and make it the Most Holy Altar of His Lamb, performing the sacred rite for mankind when *it pleased the Father that... through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven* (Col. 1. 19-20), *for by one offering he hath perfected for ever them that are sanctified* (Heb. 10. 14).

On the Cross, the Lord not only reconciled man with God, but sanctified them before God; He breathed the life-giving breath of peace into the relationship of men, one with another. By His Death, He confirmed the truth of His teaching that all men are the children of the One Heavenly Father, Who sent His Only-Begotten Son *that whosoever believeth in him should not perish, but have eternal life* (Jn. 3. 15).

Beloved, if the Lord was not ashamed to take the Cross upon His Divine Shoulders and offer Himself in Atonement for all of us, when *more than twelve legions of angels* (Mt. 26. 53) were ready to deliver their Lord from the Passion of the Cross, then with reverence and love we should honour and venerate the more this Divine Symbol of our salvation, *lest the cross of Christ should be made of none effect* (1 Cor. 1. 17). Describing the power of grace and holiness of the Lord's Cross, St. Paul says: *God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world*

is crucified unto me, and I unto the world (Gal. 6. 14).

St. John Chrysostom bears witness: "The Cross is the hope of Christians; the Cross is the resurrection of the dead; the Cross is the guide of the blind; the Cross is the hope of the hopeless...; the Cross is the prophecy of the Prophets; the Cross is the proclamation of the Apostles; the Cross is the glory of the martyrs; the Cross is the asceticism of the monks; the Cross is the chastity of maidens; the Cross is the joy of priests; the Cross is the foundation of the Church; the Cross is the security of the universe" (7 *Works of St. John Chrysostom*, Vol. II, St. Petersburg, 1912, p. 907).

Gazing upon the Holy Cross, symbol of Christ's victory, *having slain the enmity thereby* (Eph. 2. 16) and killed the sting of Sin—Death, we, who loved, should not forget that the highest good for us, God's love, descended upon us through the Cross. *And I, when I be lifted up from the earth, will draw all men unto me* (Jn. 12. 32), says the Lord. Therefore, we shall reach Christ only through His Holy Cross. Having accomplished His great Sacrifice upon it, the Lord redeemed us from the curse of the Law with His Precious Blood: *that we, being dead to sins, should live unto righteousness; by whose stripes we were healed* (1 Pet. 2. 24).

The Cross was destined to be the altar of the Lamb of God. Upon it was laid the foundation of His Church; the *high priest of good things come,...* obtained eternal redemption for us (Heb. 9. 11-12). And we, Christians, receive the Lord's grace through the Cross. Having exalted this salvific symbol for the joy and spiritual purification of the faithful, the Holy Church chants from generation to generation: "Today is the Cross exalted as devils are put to flight; the Good Thief opens the gates of Eden, Death is vanquished and the power of Death swallowed up, and Christ is exulting. O men of earth, rejoice, for the curtain is lifted" (sticheron at Small Vespers on the Feast of the Exaltation of the Holy Cross).

By venerating the Lord's Cross we venerate the Crucifixion of Christ, His Passion and Death, share the suffer-

of Christ's sacrificial love for us sinners. We prostrate ourselves before the Cross with such love and compassion for the Lord because we are ready to share with Christ His suffering on the Cross. Love for the Lord and deep veneration for His Pure Cross caused St. Paul to say: *I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me:...* *I bear in my body the marks of the Lord Jesus* (Gal. 2. 20; 6. 17).

Here, beloved, is a true example of veneration for the Lord's Cross and adoration of Christ the Saviour crucified on it. St. Paul bears his own bodily wounds and torments with patience and love for his crucified Lord. He shares with Christ His suffering on the Cross and thereby serves together with Him in His Crucifixion. Thus, through the veneration of Christ's Cross, we adore the Crucified Lord upon it and participate with Him in the great mystery of establishing the Kingdom of God on earth; in building His Holy Church, blessedly crowned with the sign of the Lord's Cross. St. Gregory of Nazianzus with deep veneration for the Sign of the Cross and with in its power of grace as an unquishable weapon against the spirits of evil, says: "Fly from my heart, the vile things... or I shall depose ye with the Cross before which all tremble. I bear the Cross in my members. The Cross is with me on my pilgrimage; the Cross is in my heart; the Cross is my glory" (*The Works of St. Gregory of Nazianzus*, Vol. II, St. Petersburg, 1912, p. 119).

If we fall before the Most Pure and Life-Giving Cross of the Lord with the same faith and love as St. Paul did and the other saints of God, and reverently kiss ourselves, we, too, shall hear the prayer of our Saviour: *And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.... Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.... And for their sakes sanctify myself, that they also might be sanctified through the truth* (Jn. 17. 11, 19). This is the prayer of Christ the Giver of Life for our salvation, with which He sacrifices Himself for us. This

holy act of the Son of God on the Cross reveals His all-forgiving love for us, in order to consecrate us to God.

Of great significance is Christ's Cross, upon which the Lord suffered death, *despising the shame, and is set down at the right hand of the throne of God* (Heb. 12. 2). Overshadowed by the grace of the Cross we must walk upon the path to eternity, sincerely trusting in the glorious coming of our Lord God and Saviour, Jesus Christ (Acts 1. 11), trusting in the appearance of *the sign of the Son of man in heaven* (Mt. 24. 30), the sign of the eternal triumph of Life over Death—the Cross, which *is to them that perish foolishness; but unto us which are saved it is the power of God* (1 Cor. 1. 18), the most blessed instrument of Christ's glory and a holy thing by means of which we, too, with grace and our faith co-minister with Christ Who is eternally celebrating for us before His Heavenly Father.

Beloved, Christ's Cross is for Christians a great and holy thing which fills us with bright hope in *the good things to come*—life eternal with Christ; it fortifies us with grace for the acts of faith and warms us with God's love. And we, who have taken upon ourselves, in Holy Baptism, this grace-endowing burden, the Cross, and have accepted the wounds of Christ, before beginning any act: praying, eating, travelling or doing deeds of love and righteousness, must make over ourselves and over all our dear ones the Sign of the Cross which transmits the power of God's grace. And in our trials: in sorrow, in illness, when we are beset by unkind thoughts, by passions and all kinds of inborn evil, let us protect ourselves with the Sign of the Cross, trusting in the almighty help of the Lord, Who sanctified the Cross with His Precious Blood.

"If you thus (with faith and trust) depict it (the cross) over your face," St. John Chrysostom says, "not one evil spirit will be able to approach you, seeing the sword with which he has been wounded.... Let no one be ashamed of the holy sign of our salvation (which we)... make most diligently in our dwellings, on the walls, on doors, on our foreheads and on our hearts.... It is the sign of our salva-

tion, universal freedom and the Lord's good will towards us.... And we shall cry and say... 'The Cross, our joy and the greatest of our blessings... it is our freedom and most perfect crown...'. Impress the Cross in your mind and embrace this salvific symbol of our souls" (*The Works of St. John Chrysostom*, Vol. VII, St. Petersburg, 1901,

pp. 558-559; Vol. XII, bk. 2, Homily 30, St. Petersburg, 1906, pp. 821-823).

Verily joy has come to the world today through the Cross, and we, glorifying the Holy Cross reverently, sing: "We venerate Thy Cross, O Master, and we glorify Thy Holy Resurrection. Amen."

Archbishop NIKODIM of Kharkiv and Bogodukhov

IN THE FIFTH WEEK OF LENT

In the Name of the Father, and of the Son, and of the Holy Spirit.



The Holy Church today commemorates the great ascetic—St. Mary of Egypt. Let us ponder, brothers and sisters, why it is that out of the *Lives* of numerous saints the Church has chosen the *Life of St. Mary of Egypt* for the order of service. And why we hear the name of this saint so often during Lent.

The image of the sinner, perishing in the mire of passion for foul vices, has been revealed to us in the confession of her life before she turned to God. But the story of the last years of her life, reveals to us an image of an angel in the flesh—an ascetic, walking on water as *by dry land*.

The Holy Church loves her children as a mother does and helps us to see the state of our souls, so that, having realized our inner poverty before God, we might sincerely seek sanctity, purity and righteousness, and strive for that perfection attained by St. Mary of Egypt. Our sins make us like Mary the sinner, but the Church wants us to be like Mary the ascetic. Her image shows us how wonderful is Divine Providence to men, how great is Divine Love, covering an abyss of sins with His unfathomable mercy.

The Church reminds us that the time has come for each of us to awaken from sinful dreams and take the path leading to the embrace of our Heavenly Father. We are called to take the path immediately without wasting precious time, for none of us knows how much time is left to us. Every second draws us inexorably nearer to that yearned for

and yet fearsome and responsible hour when we shall stand before the Face of the All-Merciful and Just God and give an answer for the life we have lived.

Returning to the Father's House our personal feat. Without this we are spiritually dead; we do not know the thrilling joy that comes when the fearful and sinful past has been effaced by the Father's love; the blissful union with the Heavenly Father gives us strength to serve Him, our Lord and Creator, further. Our feat is not an easy one; it is not easy to stand watch over our heart amidst the bustle of life to see that the heart is not clogged with things that prevent us from communing with God. Our feat is our Christian relation to all who surround us in full consciousness that faith in Christ is not founded on principles, rules, and directions, but above all on personal relations, warmed by love, with our Lord Jesus Christ and through Him and in Him with all the members of His Church.

It is essential, however, to remember that love for and devotion to Christ are not forced upon us from without and do not violate our human nature. God does not subdue human hearts with His might. He draws them with His righteousness, the truth of His teaching, His Divine Love. He says: *My son, give me thine heart* (Prov. 23. 26). He urges us: "My son, do not divide your heart between Me, your God, and the world whom you serve, but give your whole heart to Me...". He only urges us, He asks. He wants us to believe in Him, to love Him, not by compulsion, but from

y, knowing that for us there is no greater joy on earth, greater happiness, greater good, than to believe in our Lord God, to know Him, to obey His holy commandments, to follow Him and to meet Him always in the abode of our heart.

In order to preserve this state of our soul during our lifetime, it is needful to heed God's call to us: *My son, ...keep thy heart with all diligence* (Prov. 4. 20, 23). Amen.

Archpriest VLADIMIR KUCHERYAVY

THE HIDDEN PEARL OF THE SOUL

In the Name of the Father, and of the Son, and of the Holy Spirit.

The Christian teaching about man, made in the image of God, contains a great spiritual meaning. It calls for the attainment of the loftiest dignity: *Be ye therefore perfect, even as your Father which is in heaven is perfect* (Mt. 5. 48). It affirms the majesty and beauty of human nature, the superiority of man over the rest of creation. A great Christian ascetic, St. Macarius of Egypt, contemplating the Kingdom of God, which is within us (Lk. 17. 21), said that neither in Heaven nor on earth was there such beauty as was possessed by the human soul.

However, the whole history of mankind and the experience of our personal life tell us that the soul's beauty is often hidden or darkened by sin. There is much that is not true about us, and most often we show to others our outer, sinful self. But Christianity affirms that in man, even in the greatest sinner, there is the image of God. The Lord Himself gives us a wonderful image: *the kingdom of God is within you* (Lk. 17. 21), and it is like a *pearl of great price* which once found a man ready to sell all to buy it (Mt. 13. 45-46). The pearl, which is the image of God, is in the soul of each of us. A man who has found and perceived it, gives up all his worldly goods to acquire the *pearl of great price*.

The task of the Church is to reveal the beauty of the human soul, especially on the eve of Lent. And what is the path she proposes?

One of the first and most powerful example of seeking the soul's beauty is given by the Holy Evangelist in the

image of the Publican, the collector of taxes, who was deeply conscious of his sinfulness. In the temple, at prayer, he dared not lift his eyes to Heaven and only repeated: *God be merciful to me a sinner* (Lk. 18. 13). While the Pharisee standing nearby said: *God I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican* (Lk. 18. 11). He was well pleased and considered himself righteous. But the self-pleased image of the Pharisee is alien to the Gospel; a man who loves himself alone and fulfils only formally the moral laws does not need Christ, his life proceeds outside Christ.

In the Parable of the Prodigal Son, a Christian is given a great example of repentance, the immortal hope of each man. However far we draw away from our Heavenly Father we always have the chance of returning to the Father's embrace, and the Lord will receive us.

On the Sunday of the Last Judgement, the Church exhorts us saying: "To the right hand of the Lord will stand those who showed mercy to his neighbour", for there is obviously no greater virtue than love for one's neighbour.

Today, we are on the threshold of Lent, and the Church offers us a great remedy without which we cannot enter the new life. Today we are urged to chase from our heart hatred, enmity, malice and malevolence. Without this we cannot step onto the path of repentance. *For if ye forgive men their trespasses, your heavenly Father will also forgive you* (Mt. 6. 14).

Without sincere repentance, without forgiving your neighbour all his offen-

ces, which are mostly imaginary, we cannot take the path of repentance, we cannot worthily meet the Radiant Resurrection of Christ. There is no Easter for one who has hidden malice for his neighbour. The Risen Lord will not be impressed on his soul, because a man who is hostile to his neighbour, is not with God or with Christ. A man who bears malice against his neighbour cannot share fully in any Christian feast, for enmity and malevolence wounds first of all the man who hates. A man who bears malice against his neighbour suffers constantly. The Church urges men to free themselves from the ailment of sin, from slavery to evil passions and calls us to freedom, goodness and to the discovery of beauty which is within each man.

Today, St. Paul tells us: *The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light* (Rom. 13. 12). We know that our life has a true and eternal meaning: it is in life not in death! We believe in Eternal Life. We believe in the Resurrection of Christ, and believe in our own resurrection. The night of paganism, which rejected God, is past, but the day has not yet dawned, it has only drawn nearer, because despite our Christian convictions we are living in the twilight of sinful life. Passions overcome and torment us, they do not give the soul rest, joy or peace.

Christ in His Church calls us to free ourselves of all that is slanderous; to purify our souls; to repent sincerely; to

wash the precious pearl, which is in the soul of each man, from the dirt that has accumulated from sin.

Spiritual values cannot be acquired without the exertion of the will, without attention, prayer and repentance. Our heart often rebels against making these moral efforts, but reason soon asserts itself, says a great ascetic of the last century, Bishop Ignatiy Bryanchaninov. If, by reverently heeding Christ's teaching, we take the path of sincere repentance, our heart will submit to the mind, will overcome in itself all ailments, and the most terrible of all—malice against one's neighbour.

It is not by chance that today, on the eve of Lent—the spring of the human spirit—the great words from the Gospel are read: *For if ye forgive men their trespasses, your heavenly Father will also forgive you* (Mt. 6. 14). Today, we are called to forgive everybody everything; to ask forgiveness of those whom we have offended, turning to them personally or in thought, repentantly chasing from the heart all evil thoughts against them.

He is not a Christian who does not forgive another. Let us not deceive ourselves (Jas. 1. 16; 1 Cor. 15. 33). This is the Word of God, the Word of the New Testament. Therefore, let us make every effort, concentrate our mind and heart on fulfilling God's commandment and forgive everybody everything, and then the Lord will also forgive us everything. Amen.

Prof. A. I. OSIPOV, of the M



PEACE MOVEMENT

CHURCH FOR SOCIETY

The Demise of the Chairman of the Soviet Peace Committee Academician E. K. FYODOROV

In this connection His Holiness Patriarch Pimen of Moscow and All Russia, a member of the Soviet Peace

Committee, sent a telegram of condolence on December 31, 1981.

To O. S. KHARKHARDIN, Vice-Chairman of the Soviet Peace Committee

I extend to you, dear Oleg Sergeevich, and the leadership of the Soviet Peace Committee my profound condolences in connection with the untimely death of the committee chairman, Academician Evgeniy Konstantinovich Fyodorov. Evgeniy Konstantinovich, an outstanding peacemaker, a great patriot, statesman and public figure, will always remain in our grateful memory.

+ PIMEN, Patriarch of Moscow
and All Russia

Telegrams of condolence were also sent by Metropolitan Aleksiy of Tallinn and Estonia, a member of the Board of the Soviet Peace Fund; Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, and Metropolitan Yuvenaliy of Krutitsy and Kolomna, a member of the Soviet Peace Committee.

The Clergy and Laity of the Russian Orthodox Church Support the World Conference: "Religious Workers to Save the Sacred Gift of Life from Nuclear Catastrophe"

The World Conference "Religious Workers to Save the Sacred Gift of Life from Nuclear Catastrophe" will be held in May 1982, in Moscow, on the initiative of His Holiness Patriarch Pimen of Moscow and All Russia.

The preparation and conducting of the conference are entrusted to the Preparatory Committee, headed by Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations of the Moscow Patriarchate.

At present, in all the dioceses and parishes of the Russian Orthodox Church, work is being carried on to

acquaint the clergy and parishioners with the purpose and tasks of the forthcoming conference.

The editorial offices of *The Journal of the Moscow Patriarchate* are receiving a great number of letters addressed to the Preparatory Committee of the conference. Clergymen and laymen are unanimously supporting the important peacemaking initiative of the Primate of our Holy Church, His Holiness Patriarch Pimen. This is quite natural for our age imposes upon Christians a special responsibility for the covenant... of life and peace (Mal. 2. 5), and they are ready to help unite all men of good will to prevent the

annihilation of our civilization in a holocaustal nuclear war.

The Orthodox believers of our country emphasize in their letters that one of the most dangerous steps in destabilizing the international situation is the decision of President Reagan (USA) to begin the production of the neutron bomb. The authors of the letters stress the barbarity and inhumanity of this new type of weapon, fraught with terrible consequences not only for the present generation but future ones as well. They note also that the production of neutron weapons robs mankind through expenditure of enormous sums of money which could be used to solve urgent social problems involving hundreds of millions of people.

Many authors stress the anti-Christian logic of the apologists of the neutron bomb. Calling it "pure", these apologists enthusiastically declare that it does not damage material values.

How can, one of the letters asks, people, who value the creation of human hands more than man, the creation of God, call themselves Christians?

"With a feeling of deep grief we, churchmen, have heard about the decision of the US President to begin the production of the neutron bomb," His Holiness Patriarch Pimen said in an interview to a TASS correspondent. "We believe that at this moment of great responsibility the heads of the Christian Churches, representatives of other religions, broad sections of believers, all men of good will, will do everything in their power to bar the way to this new sophisticated weapon of mass destruction, to save the sacred gift of life."

It says in all the letters that both clergymen and laymen realize their responsibility in conditions when the opponents of peace, preparing for a new war, are craving for the destruc-

tion of every living thing on earth. The Orthodox believers of our country will never forget the blood shed by their fathers and brothers in World War II, the death of their mothers and sisters, the destruction of their homes. "We resolutely condemn," the authors of the letters say, "the irresponsible policy of the US administration, connected with the escalation of the arms race and the unleashing of another annihilating war. Therefore, we wholeheartedly support and approve the initiative of His Holiness Patriarch Pimen to hold a world conference of religious workers aimed at curtailing the production of all types of weapon and for disarmament, preventing war and establishing lasting peace throughout the world. We pray God that He may help us to carry out successfully this important and necessary peace forum which, we believe and hope, will contribute greatly to the normalization of the international situation."

At present, the dioceses and parishes are remitting money to the conference fund. It says in a letter from the city of Uralsk that the church council and the rector of the Church of the Transfiguration, Archpriest Leonid Malozemov, having received a letter from the diocesan hierarch, Bishop Serafim of Alma-Ata and Kazakhstan, inform them about the forthcoming world conference of religious workers for peace in Moscow, welcome, together with all the parishioners of the church, this very timely initiative and, praying for its success with God's help, are remitting a considerable sum to the Moscow Patriarchate for the conference.

God is with us, the God of Peace and Life—with such words the clergymen and laymen of our Church are responding to the good news of the forthcoming world conference of religious workers for peace.



ORTHODOX SISTER CHURCHES

His Holiness Patriarch PIMEN at the Celebrations of the Autocephalous Orthodox Church in the ČSSR

His Holiness Patriarch Pimen of Moscow and All Russia was in Prague from December 11 to 14, 1981, at the invitation of the Primate of the Orthodox Church in Czechoslovakia, His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia. His Holiness was accompanied by Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe and Head of the Department of External Church Relations; Protopresbyter Matfei Stadnyuk, secretary to His Holiness; Archimandrite Vladimir, Dean of the Russian Orthodox Church Podbrze in Karlovy Vary; Archimandrite Sergiy, representative of the Russian Orthodox Church to the Christian Peace Conference and CPC Deputy General Secretary; Protodeacon Vladimir Nazarkin, a referent at the Department of External Church Relations and I. Sokolov, hypodeacon to His Holiness. His Holiness Patriarch Pimen and members of his suite attended the celebrations devoted to the 30th anniversary of the Autocephalous Czechoslovak Orthodox Church.

On December 12, a solemn meeting devoted to this auspicious date in the life of the Orthodox Church in Czechoslovakia was held in one of the halls of the International Hotel in Prague. The meeting was attended by the delegations of the Orthodox Sister Churches; the delegation of the Roman Catholic Church led by the Primate of Czechia, His Eminence František Cardinal Tomašek, Archbishop of Prague; representatives of other Christian churches and religious associations in Czechoslovakia; and members of va-

rious peace and public organizations and diplomatic corps, as well as correspondents.

Before the solemn meeting was opened, the Primate of the Orthodox Church in Czechoslovakia, Metropolitan Dorotej of Prague, held a thanksgiving moleben.

Archpriest Dr. Jaroslav Šuvarský, Chancellor of the Metropolitanate



The delegation of the Russian Orthodox Church headed by His Holiness Patriarch Pimen at the Prague airport, December 11, 1981



Prague, December 1981. His Holiness Patriarch Pimen congratulating the believers on the 30th anniversary of the autocephaly of the Orthodox Church in Czechoslovakia during divine service

Council, read a paper on the history of Orthodoxy in Czechoslovakia.

Dr. M. Klusak, the ČSR Minister of Culture, greeted the Czechoslovak Orthodox Church and her Primate on behalf of the ČSSR Government. He conveyed greetings from Dr. Gustáv Husák, the ČSSR President, and assessed highly the peacemaking efforts of the Czechoslovak Orthodox Church and her contribution to the creative life of the Czechoslovak socialist society.

His Holiness Patriarch Pimen delivered a speech.

Among the speakers was also Academician V. Svestka, Chairman of the Czechoslovak Peace Committee, who acknowledged the contribution made by the Czechoslovak Orthodox Church and her Primate to the cause of peace and presented His Beatitude Metropolitan Dorotej with a medal for services rendered in the cause of peace.

On Sunday, December 13, His Holiness Patriarch Pimen and His Beatitude Metropolitan Dorotej concelebrated Divine Liturgy in the Cathedral of Sts.

Cyril and Methodius, Equal to the Apostles, in Prague. The Primates of the two autocephalous Churches were assisted by Metropolitan Filaret of Minsk and Byelorussia; Archbishop Ioann Chkondidi and Tsageri and Bishop Amvrosiy of Nikortsminda and Tsalka Bolnisi (Georgian Orthodox Church); Metropolitan Grigoriy of Lovech (Bulgarian Orthodox Church), Bishop Savva of Byalystok and Gdansk (Polish Orthodox Church), Metropolitan Leo of Oulu (Orthodox Church in Finland), Bishop Nikolai of Prešov and Bishop Nikanor of Michalovce (Czechoslovak Orthodox Church), Archimandrite Mphion Saikali (Antiochene Orthodox Church), and many clerics of the Czechoslovak Orthodox Church.

The service was attended by the delegates who had arrived for the celebrations, among them, a representative of the Serbian Orthodox Church, Archpriest Prof. Branko Cysarz. Present were also Cardinal František Tomášek, Bishop Dr. Karoly Toth, President of the Christian Peace Conference; Dr. G. G. Williams, General Secretary

the Conference of European Churches, and other guests.

After the service, His Beatitude Metropolitan Dorotej and His Holiness Patriarch Pimen exchanged addresses. His Holiness Patriarch Pimen presented Metropolitan Dorotej with the Order of St. Sergiy of Radonezh, 1st Class. On this festive occasion, he also awarded the Order of St. Sergiy, 2nd and 3rd classes, to a number of Czechoslovak Orthodox clergymen and laymen for their zealous service of the Church.

On the same day, His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia gave a big reception on the occasion of the 30th anniversary of the Autocephalous Czechoslovak Orthodox Church at the International Hotel.

On the same day, the delegation of the Russian Orthodox Church led by His Holiness Patriarch Pimen and accompanied by His Beatitude Metropolitan Dorotej and members of the Holy Synod of the Czechoslovak Orthodox Church visited the cemetery in Olšany and laid a wreath at the monument to the Soviet soldiers who gave their lives for the liberation of Czechoslovakia from the Nazis during World War II.

While in Prague, His Holiness Patriarch Pimen and Metropolitan Filaret of Minsk and Byelorussia met representatives of a number of Orthodox and non-Orthodox Churches participating in the celebrations. Christians of different confessions approved His Holiness Patriarch Pimen's initiative to convene in May 1982, the World Conference: "Religious Workers to Save the Sacred Gift of Life from Nuclear Catastrophe" and stated their desire to participate actively in the conference.

On December 12, His Eminence František Cardinal Tomašek, Archbishop of Prague and the Primate of Czechia, accompanied by the General Vicar Mgr. F. Vanek and Prof. F. Kolalik, called on His Holiness Patriarch Pimen at the International Hotel. On the same day, His Holiness Patriarch Pimen and members of his suite paid a return visit to Cardinal Tomašek.

His Holiness Patriarch Pimen and those accompanying him were received by Dr. Matej Lúčan, Czechoslovak Deputy Prime Minister.

At the International Hotel, His Holiness Patriarch Pimen received Dr. M. Klusak, ČSR Minister of Culture; Dr. K. Hruza, Director of the Secretariat for Church Affairs of the ČSSR Federal Government; Dr. F. Elinek, Director of the Secretariat for Church Affairs of the ČSR Ministry of Culture and his deputy P. Černý; J. Kmed, Deputy General Director for Church Affairs of the Slovakian Ministry of Culture; I. Jung, a staff member of the Czech Ministry of Culture for Church (non-Catholic) Affairs, Academician V. Švestka, Chairman of the Czechoslovak Peace Committee.

While in Prague, His Holiness Patriarch Pimen with the other members of the Russian Orthodox Church delegation went to the Soviet Embassy where they were received by the Ambassador of the USSR to Czechoslovakia, A. P. Botvin.

On December 14, Metropolitan Filaret of Minsk and Byelorussia accompanied by Archimandrite Vladimir visited the Ministry of Culture of Czechia. Dr. F. Elinek, Director of the Secretariat for Church Affairs of this ministry, gave a reception in honour of the foreign ecclesiastical delegations. Present at the reception were K. Hruza, P. Černý and other officials.

His Holiness Patriarch Pimen was interviewed by the correspondents of the Czechoslovak TV on the aim of his visit to Czechoslovakia, the contribution of the Russian Orthodox Church to the defence of peace and on the tasks facing the World Inter-Religious Conference to be held in May 1982.

On December 14, His Holiness Patriarch Pimen with his suite left Prague for Moscow, but, due to bad weather in Moscow, the plane landed in Riga, where His Holiness was welcomed by Metropolitan Leonid of Riga and Latvia. In Riga, His Holiness received E. E. Kokar-Trop, representative of the Council for Religious Affairs of the USSR Council of Ministers in the Latvian SSR, and his deputy A. A. Sakharov.

On December 15, His Holiness and members of his suite arrived in Moscow.

On the occasion of the Church jubilee, His Beatitude Metropolitan Dorothej of Prague and All Czechoslovakia

awarded the Order of Sts. Cyril and Methodius, 2nd Class, to Protopresbyter Matfei Stadnyuk, Archimandrite Vladimir, Archimandrite Sergiy, and the same order, 3rd class, to Protodeacon Vladimir Nazarkin.

Youth Seminar at the Leningrad Theological Academy

A delegation representing the youth organizations of the Orthodox Church of Finland visited our country in the autumn of 1981 at the invitation of the Russian Orthodox Church. The members of the delegation learned about the life of our Church and took part in the theological seminar "Unity and Mission" which was held at the Leningrad Theological Academy.

The theme "Unity and Mission" was chosen as the working theme of Synodesmos for 1980-1983. In his opening speech Archpriest Prof. Vasilij Stoikov greeted the participants in the seminar. Evgeniy Grushetsky, a 4th-year student at the LTA, was the first to read a paper on the theme of the seminar. He emphasized that unity of Christians was a prerequisite for and the pledge of the efficacy and success of the Christian mission in the world. Heikki Huttunen, General Secretary of the Union of Orthodox Students of Finland, spoke on behalf of the Finnish delegation. He noted, in particular, two problems of Christian unity which require urgent solution in connection with the questions of unity and mission—the unsatisfactory canonical status of the so-called diaspora in the West, hampering the Orthodox witness to the world, and the continued separation from the Ancient Oriental (non-Chalcedonian) Churches. Then a discussion of the reports took place in the course of which questions were considered pertaining to the purpose of the Orthodox mission, the understanding of Christian unity and ways of its attainment, liturgical service and understanding of its significance and place in the life of the Church. The participants in


the discussion noted especially the importance of the Eucharist as a visible expression of the beneficent unity of Christians. There was a broad exchange of views on the theme of the seminar.

Father Aleksandr Karelin, rector of the Orthodox parish in Helsinki, spoke about the results of the missionary work of the Orthodox Church of Finland in Africa (Kenya) as well as in his country. Archimandrite Avgustin of the LTA spoke about the history of missionary activities of the Russian Orthodox Church. A second-year student at the LTA, V. Sabiashvili, representative of the Georgian Orthodox Church, reported briefly on the missionary activities of his Church.

The representatives of the youth organizations of the Orthodox Church of Finland visited Moscow, Zagorsk, Odessa and Leningrad, where they saw different churches and architectural monuments and took part in monastic services. Some members of the group were on a visit to the Russian Orthodox Church for the first time. The audience with His Holiness Patriarch Pimen of Moscow and All Russia was a memorable event for the members of the delegation. His Holiness received them most cordially, blessed and presented the members of the delegation with commemorative medals and extended his kind prayerful wishes. The guests had an opportunity to get acquainted with the life of the Russian theological schools in Moscow, Leningrad and Odessa.

Hieromonk MARKEL
a lecturer at the LTA
E. GRUSHETSKY, a 4th-year
student at the LTA

Problems Relating to Cyrillo-Methodius Studies in the Light of Liturgiology

 or us, Slavs, problems relating to Cyrillo-Methodius studies are of special importance in view of the fact that they lead us to the origins of our age-old culture. Research in this field has continued ever since the Slavist, Josef Dobrovski, started scholarly investigations concerning the personality and work of the brothers, Sts. Cyril and Methodius, 150 years ago. And although we have at our disposal an extensive literature regarding these pioneers of the pan-Slavonic written language and culture, we continue to seek new information, collate anew, propose novel views and advance fresh arguments. All this takes place because the focal questions—such as the ecclesiastical rank of St. Cyril, or even the most vital question of all: What did the holy brothers translate?—remain open. The answers to them are either very general, or erroneous, because they are based not on the liturgico-canonical sources of that period or later times, but on modern liturgico-canonical concepts, which differ significantly from the concepts of that time. Ever since liturgiology began to rely on historico-archaeological and comparative-critical methods in the study of Christian Liturgy it has become a most important aid in Slavonic research. The light which it has shed on problems involved in the study of the Cyrillo-Methodius heritage offer clues for solving certain debatable questions and reveal some wholly new aspects of these problems. Let us consider here two of these questions.

The question of the ecclesiastical rank of St. Cyril is debatable in view of the contradictory nature of the scant sources on this subject. Two of his *Lives* say that Constantine took monastic vows at an early age and later became bishop in the city of Cataon (Cataon).

Two other *Lives* describe him as archbishop. In the second *Life of St. Cyril* it says that Pope Hadrian professed Constantine and ordained him priest. The Italian legend has it that

Cyril was ordained in Constantinople when he was still young and was consecrated bishop in Rome. In the *Dormition of St. Cyril* and in the *Laudation to Sts. Cyril and Methodius* it is pointed out that Constantine took monastic vows under the name of Cyril at the end of his life. *The Extended Life of St. Cyril* says that when he completed his education, that is, when he was about 20 years old, he was “professed into the priesthood” and that 50 days before his death he “was vested in the holy monastic image” (*The Extended Life of St. Cyril*, 18).¹

It is difficult to glean the truth from such contradictory accounts if you do not know which of them can really be credited. But science has already had its say on this main question: no one will deny today that the extended *Lives* of Sts. Cyril and Methodius, from the historical point of view are one of the most important sources for studying the life paths of Cyril and Methodius.² At the same time, even leading scholars were misled by information on the question under review contained in *The Extended Life of St. Cyril*. The Gordian Knot is above all in the combination of the verb “to profess” with the noun “into priesthood”. As we know one is professed monk, whereas the clergy are ordained. The use of the verb “profess” indicates that in his youth Constantine was professed as a novice, took the Lesser Schema [Simple Vows] and before his death the Great Schema [Solemn Vows].³

Those, however, who lay emphasis on the word “priesthood” believe that in his youth Constantine was ordained presbyter, while allowing that he was a celibate priest and took monastic vows at the end of his life.⁴

Others write that in his youth Constantine took the Lesser Schema and was ordained presbyter and that at the end of his life he was professed into the Great Schema.⁵

None of these conclusions, however, is based on facts. On the strength of some serious arguments critics deny assertions that St. Cyril was ordained

in any of the three degrees of Holy Orders (deacon, priest, bishop)⁶ or professed in one of the three degrees of monasticism (novice, Lesser Schema, Great Schema).⁷ Only liturgiology can lead one out of this blind alley.

The Extended Life of St. Cyril says above all that when he completed his education Logophet Theoctistos said to the tsarina: "This young philosopher has no taste for this life. In order to free him from society let us profess and ordain him ("to the priesthood") and appoint him to a post—let him be the librarian of the Patriarch in the Church of St. Sophia." And this is exactly what happened to him (*Extended Life*, 4). After that the *Life* says that 50 days before his death Constantine was "vested in the holy monastic image, and named Cyril, and abided in this image for eight days" (*ibid*; 18).

To be appointed *chartophilaxos* (librarian) of the Constantinople Patriarchate, Constantine indeed had to be ordained. Liturgiology reveals to us that in the epoch under investigation, top administrative posts by the person of the Patriarch could only be given to persons who were in Holy Orders and belonged to the first degree of the priesthood, which, at that time, was the rank of *anagnostos* or reader.⁸ The candidate for this post was professed with the reading of a prayer which has been preserved in old manuscripts under the heading "The Making of a Cleric from a Layman",⁹ and only afterwards was he raised to the rank of *anagnostos*.¹⁰ Consequently the author of the *Life* was very precise in saying that before Constantine was appointed librarian at the Patriarchate he had been "professed" into Holy Orders and ordained "into the priesthood" (the first degree of the priesthood).

Speaking in modern theological terms, we could say that in his youth Constantine was raised to the first ecclesiastical rank and, therefore, remained a layman almost to the end of his life.

Liturgiology today also provides the answer to the second question related to this problem, namely: What were the vows taken by Constantine 50 days before his death?

He could not have been professed into the novitiate because this monastic degree emerged, developed and took shape only in the 11th-14th centuries.¹¹ We say now that the taking of monastic vows can be regarded as repetition of the vows made in the Sacrament of Baptism. But we do not get the impression that the rite of monastic profession bears resemblance to the rite of Baptism.¹² Monuments of the 9th century give only one order of monastic profession, which had all the components of Baptism, namely: the candidature rite for the monkhood parallel to the (rite for the catechumenate, which was transformed at Baptism into the prayer bestowing a Christian name upon the infant; the catechetical rite, parallel to catechization later became what we now call the Lesser Schema; the rite of ordination parallel to the Sacrament of Baptism itself, later became the Great Schema and the rite of removing the koukolion on the 8th day is parallel to the abolition of the newly-enlightened on the 8th day after Baptism.¹³

The author of *The Extended Life of St. Cyril* describes with amazing accuracy what was performed for Constantine fifty days before his death. He speaks of the one and only monastic schema when he writes that Constantine "was vested in the holy monastic image" and that during this dedication he was given the name of Cyril and that he abided in this image for eight days. This image could not have been what we now call the Lesser Schema because the author of the *Life* narrates that after his dedication Cyril "abided in this monastic image for eight days" that is to say, the rite of the removal of the koukolion took place then which later became part of the schema, parallel to the Sacrament of Baptism, and still later developed into what we now call the Great Schema.¹⁴

The rite performed over St. Cyril could not have been what is now the Great Schema because, as the author of the *Life* informs us, during the dedication his name, Constantine, was changed to Cyril, which belonged to that part of the ritual parallel to catechization before Baptism which

ter became what we now call the Lesser Schema.¹⁵

Thus the rite performed over St. Cyril could only be that ancient and only schema, which included all those parts which have developed now into the Lesser and Great Schema.

Thus at the age of 20, Constantine was "professed" "cleric-anagnostos" to enable him to assume the post of librarian at the Constantinople Patriarchate.¹⁶ At the end of his life, 50 days before his death, he "was vested in the monastic image", changed his name to Constantine to Cyril and was vested in the chiton, koukolion, analabos, girdle, sandals and mantle. In this sacred image, for which he had been preparing himself all his life, St. Cyril commended his spirit to God.¹⁷

The question of translations by the saintly brothers at the beginning of their Moravian mission is as important as it is debatable.

It is important because the right answer to this fundamental question will make it possible to establish the scope of the material translated by them and, on the strength of this information, to outline some possible solutions for the dispute over the origin of the Slavonic script; to cite one more very important argument in favour of the authenticity of the extended *Lives* of Sts. Cyril and Methodius as a source of information about their life and work; and to shed new light on the translation work by different schools, which lies at the foundation of the pan-Slavonic written language and culture.¹⁸

This problem is also debatable because some Western scholars claim that the holy brothers had translated the Roman, also known as the Roman-Byzantine, Rite,¹⁹ while Eastern scholars insist that the first teachers of the Slavs had translated the Byzantine Rite which is taken to mean the order of divine service recorded in modern liturgical books of the Orthodox Church in the same composition as it was in the 19th century.²⁰

The arguments of the latter group are stronger. They argue correctly that the saintly brothers as natives of Byzantium conducted divine services according to the Byzantine Rite, and, therefore, it may well be presumed that

they had translated the offices and orders of the Byzantine Rite. Eastern scholars base their assumptions on *The Life of St. Cyril*, which uses the Constantinople terminology for listing the order of service of the daily cycle²¹ and refers to the translation of the Byzantine Gospel pericopes (*aparakos*).

In the light of liturgiology however, the claims of both these groups prove not quite accurate, for they fail to take into account the fact that the modern liturgical books of the Orthodox Church have been compiled. They are based on two Eastern offices, or orders, of the daily cycle. The first of these is the Palestinian monastic order, which was formulated at the Monastery of St. Sabas the Sanctified in Jerusalem and later revised at the Studios Monastery in Constantinople. This order of service contained all the offices of the daily cycle as we know them today: Vespers, Compline, the Midnight Office, Matins, the First, Third, Sixth and Ninth Hours and the Typika. These orders incorporated hymnographical material which originated at the St. Sabas and Studios monasteries or were of Italo-Greek composition. The second order—the Constantinopolitan was for the laity (cathedral and parish use), or *asmatik* (Gk.—the sung). It had only four offices of the daily cycle—Matins, the Third and Sixth Hours, Vespers with what was called *trit-ekti* and *pannikhis*. The order of singing contained predominantly biblical material. These two orders, or offices, of the daily cycle existed side by side and influenced one another until after the victory over the iconoclasts, that is, after the middle of the 9th century, the Palestinian order began to replace the *asmatik* order in the churches of Constantinople and other places. This process continued almost to the 15th century. The last to witness the performance of the *asmatik* order in Constantinople and Thessalonica was the Blessed Simeon of Thessalonica (†1429) who left a description.²²

As both these orders of the daily cycle were still used in the lifetime of the saintly brothers, the question arises: Which of these orders was translated by the enlighteners of the Slavs at the start of their Moravian mission?

The extended *Lives* of Sts. Cyril and Methodius speak of the asmatik order of service of the daily cycle. Here are some arguments to support this conclusion.

The Blessed Feofilakt of Bulgaria writes in *The Life of St. Kliment of Ohrid* that this saint had translated "psalm-like canticles, some of which are composed about many saints, while others... in honour of the Immaculate Theotokos... and passed on to us, Bulgarians, everything... with which to glorify the memory of God and the saints and which touches the soul" (Chapter XX, 66), which means that he had translated not only the Pentecostarion, which is often mentioned by Feofilakt, but all the books which contain "psalm-like canticles" to God, the Most Holy Theotokos and the saints, namely the Octoechos, the Triodion and the Menaia in the composition of the 9th-10th centuries.

Now, if this material had been translated by his teachers, why was it necessary for St. Kliment to translate these books again? The only explanation lies in the fact that the enlighteners of the Slavs—Sts. Cyril and Methodius, had translated the asmatik Typicon, while St. Kliment, the monastic Typicon of the order of service of the daily cycle.²³ This clarification gives the answer to the difficult question regarding which Psalter, Gospel and Apostle the extended *Lives* are speaking about because the history of Byzantine service knows three types of the Psalter: the ordinary biblical, asmatik and monastic, and four pericopes from the Gospel and Apostle: the shorter and complete *aparakos*, Sunday lections and the synaxarion. Thanks to this clarification we can answer another and no less easy question: What was the composition of the Euchologion in the 9th century? in order to find out what Sacraments and rites or which prayers out of them the saintly brothers had translated.²⁴

In both extended *Lives* it is said that the holy brothers translated "a whole ecclesiastical order" (*The Life of St. Cyril*, 15 and *The Life of St. Methodius*, 8), and *The Life of St. Methodius* adds right after that they also translated "selected church services" (*The Life of St. Methodius*, 15). At first sight

this contains a contradiction because either they had translated a whole order and there were no translations of selected services, or they had translated selected services and, therefore, they did not translate the whole order. But in the light of science this seeming contradiction is eliminated. When the author of *The Life of St. Cyril* lists the orders contained in the translation of "the whole order"—Matins, Hours, Vespers, Compline and Liturgy, it makes it clear that the phrase "the ecclesiastical order" stands for the category of services which is called "public worship" in modern liturgics. The phrase "(selected) church services" used by the author to describe the category of services which is called liturgics "occasional offices" and covers six Sacraments (excluding the Eucharist) and various rites performed by the Orthodox Church on special occasions.

This distinction makes it possible to conclude that the saintly brothers had translated in full the orders of the daily cycle and in part the order of the Sacraments and other rites. This also helps elucidate the problem of which books were translated in full and which only in part. *The Life of St. Methodius* indicates that the holy brothers translated the Psalter, Gospel and Apostle and also selected church services from the Euchologion. No mention is made of the translation of the Octoechos, Triodion, Pentecostarion and Tropologion (Festal Menaion containing the appropriate material). Liturgics make it clear that the translated books contained liturgical material of the asmatik Typicon, and those that were not translated—liturgical material of the monastic Typicon. Consequently the holy brother had translated only the asmatik Typicon.²⁵

This is proved by the fact that using the translated books the disciples of St. Cyril were able to hold "Matins, Hours, Vespers and Compline", that is, the four orders prescribed by the asmatik Typicon. Thus the order of service of the daily cycle was translated by the holy brothers precisely from the asmatik Typicon.²⁶ The enlighteners of the Slavs could only have translated some 25 pages of the hymnograph of the Byzantine asmatik Psalter, which

maintained at that time only 2,542 verses, that is, nearly one half of the Jerusalem monastic Psalter, which contained 4,882 verses; Old Testament lections—2,000 verses; lections from the Apostles—1,812 verses; Gospel lections—1,258 verses some 18 diaconal ektenes, and about 200 sacerdotal prayers.²⁷ In conclusion one can say that the results offered to us by modern litur-

gology are significant in themselves. Their true value will become even more apparent when theologians and Slavists complete their research into the activities of the enlighteners of the Slavs, correct the old erroneous views and analyze the contradictory hypotheses connected with the history of Slavonic enlightenment and culture which is so important today.

NOTES

¹ Khr. Kodov. **Okolo Zhitieto na Kiril Filosof**. Staroblgarska literatura. Izsledovania i materialii. I. I. Sofia, 1971, pp. 59-61.

² *Ibid.*, p. 53.

³ *Ibid.*, p. 64.

⁴ Archpriest B. Chiflyanov. **Oshche za duhovsar na sv. Kiril**. "Duhovna kultura", 1977, I. I, p. 23.

⁵ Archpriest Iv. Goshev. **Svetite bratya Kiril i Metodiy**. "Godishnik na Sofiiskiya Univerzitet. Bogoslovskiya fakultet", Vol. XV, 1938, p. 70.

⁶ Khr. Kodov. *Ibid.*, pp. 61-63.

⁷ Archpriest B. Chiflyanov. *Ibid.*, pp. 27, 28. Goar. **Euchologion sive Rituale graecorum**, 227, 228.

⁸ **Vatican. Barberin. Graec.** 336, fol. 229. See: H. Trembelas. **Mikron Euchologion**, Vol. 1. Athens, 1950, p. 241.

⁹ H. Trembelas. *Ibid.*, p. 243, 244. Goar, pp. 196,

¹⁰ J. Migne, PG 99, 1820; 99, 941. **Vatican. Barberin. Graec.** 336, fol. 175, 176, 232-246. Nicephore Idmyde. **Curriculum vitae et carmina**, ed. A. H. Michelberg. Leipzig, 1896, p. 93, 3. **Koisling Code** 1213 for the year 1023. Nat. Paris Libr. 2nd Barberin and other Euchologia—see: Goar. **Op.** pp. 378, 379.

¹¹ **Euchologion to mega**. Venetia, 1872, pp. 181-

¹² **Vatican. Barberin, Graec.** 336, fol. 232-238.

¹³ Archpriest Iv. Goshev. **Staroblgarski poslevania za vstvane v monashestvo**. "Godishnik na Duhovnata Akademia", Vol. VII. 1957, R. Nahal. **Euchologium Sinaiticum**. Ljubljana, 1972.

¹⁴ *Ibid.*

¹⁵ Archpriest B. Chiflyanov. *Ibid.*, pp. 23-32.

¹⁶ Prof. B. Chiflyanov. **Pak za duhovniya san na sv. Kiril**. DK, 1979, Vol. 6, pp. 1-9.

¹⁷ Archpriest B. Chiflyanov. **Bogosluzhebniyat chin, pereveden ot sv. bratya Kiril i Metodiy v nachaloto na tykhnata Moravska misia**. Slavistichen sbornik, BAN, Sofia, 1973, pp. 57-68.

¹⁸ F. Grivec. **Konstantin und Method, Lehrer der Slaven**. Wiesbaden, 1960. J. Vasica. **Slovanska Liturgia sv. Petra**. "Byzantinoslavica", 8, Prag, 1939-1940. E. J. Lengeling. **Die Donstitution des zweiten Vatikanischen Konzils über die heilige Liturgie**. Münster, 1965, p. 89.

¹⁹ Archpriest Iv. Goshev. **Sv. bratya Kiril i Metodiy**. "Godishnik na Sofiiskia univerzitet. Bogoslovskiya fakultet", Vol. XV, 1938, pp. 58-77. K. M. Kuev. **Km vprosa za nachaloto na slavyanskata pismenost**. "Godishnik na Sofiiskia univerzitet. Filolog. fakultet", Vol. LIV, 1959-1960, pp. 82-104 E. Theodorou. **To ergon ton agion Kyrillou ke Methodiou b "Kyrillo ke Methodio tomos heoritios..."** Thessaloniki, 1966, pp. 113-137.

²⁰ P. Duthilleul. **L'Evangelisation des Slaves**. Paris—Tournai, 1963, p. 109.

²¹ I. Fountoulis. **Litourgiki**, Vol. V Thessaloniki, p. 15.

²² *Ibid.*

²³ *Ibid.*

²⁴ *Ibid.* p. 19

²⁵ *Ibid.*

²⁶ *Ibid.*; also see: "Godishnik na Duhovnata Akademia", Vol. XXII, 1976; Slavistichen sbornik, Sofia, 1973.

Archpriest Prof. BLAGOI CHIFLYANOV

Sofia, Bulgaria



SIKOUTHENS

PATRIARCH PIMEN's GREETINGS TO THE PARTICIPANTS IN THE THEOLOGICAL CONSULTATION IN ODESSA

To His Eminence Metropolitan SERGIY

Odessa

Your Eminence, please convey the following greeting to the participants in the theological consultation.

"Dearly beloved in Christ, participants in the consultation of the Faith and Order Commission of the World Council of Churches: *Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ* (1 Cor. 1. 3). From this cloister of St. Sergiy of Radonezh, our God-bearing father and great luminary of the Land of Russia, whom we are commemorating today in all solemnity, I send you my wishes for Divine Help in the work ahead of you, and I am confident that through St. Sergiy's prayers it will be crowned with success.

We are deeply satisfied that you are holding your meeting within the bounds of our Church, the bearer of Apostolic Faith and a strict adherent to Patristic Tradition in her spiritual life. We are firmly convinced that the WCC member-Churches should study fundamentally the theme, "The Confession of Apostolic Faith Today", because we consider the achievement of concord in this as the foundation of the sought-for unity in faith of divided Christendom.

One of your tasks will be to clarify the ecumenical significance of the Niceno-Constantinopolitan Creed which has been for 1,600 years the symbol of Church unity, the universally accepted expression of the Christian Faith. The Second Ecumenical Council, which confirmed this symbol of faith, set all Christendom an example of zealous concern for the preservation in purity of the Holy Faith. We are well aware that this was possible only on the basis of the teachings of the Early Apostolic Church, on the basis of faithfulness to Patristic Tradition.

I wish again and again, dear friends, blessed success to your meeting and may it be filled with brotherly love and single-mindedness.

With love in the Lord,

+PIMEN, Patriarch of Moscow and All Russia

October 8, 1981
Moscow

RECOMMENDATIONS OF THE THEOLOGICAL CONSULTATION

"The Ecumenical Significance of the Niceno-Constantinopolitan Creed"

Odessa, October 9-15, 1981

To date we have been raising issues which we should consider, either not supporting them unanimously, or rejecting certain theses. Today, on behalf of the entire group, we have compiled the following recommendations for presentation to the Faith and Order Secretariat and the plenary session of the Faith and Order Commission in Lima:

1. We recommend continuing work on the theme, "Towards a Common Expression of the Apostolic Faith Today" as one of the chief projects for study by the Faith and Order Commission in the years to come.

2. We recommend continuing—at various levels—work on the theme "The Ecumenical Significance of the Niceno-Constantinopolitan Creed". We give a longer perspective to the following tasks of:

(a) requesting the Churches to give

an official response to the Klingenthal Memorandum;

(b) reaching agreement on the Filioque Clause in the Niceno-Constantinopolitan Creed on the level of the history of the doctrine and systematic theology. We are prepared to support the proposal contained in the Klingenthal Memorandum to remove the Filioque Clause from the Creed provided consideration is given to the arguments which led to its insertion; more attention should be given on the level of the exegesis of Holy Scripture and hermeneutics to the questions raised in Section IV of our report:

(c) striving to elaborate a common version of the Creed for each language, so as to enable all the Churches using the same language to use a single wording of the Creed;

(d) considering whether the Niceno-Constantinopolitan Creed should be



Session of the consultative meeting of the WCC Faith and Order Commission in Odessa

used more frequently in Liturgies and other services, especially when the Eucharist is being celebrated;

(e) giving a substantiated theological interpretation of the Niceno-Constantinopolitan Creed, especially as regards its third section, as well as an interpretation of its Trinitarian theology;

(f) considering whether the Niceno-Constantinopolitan Creed should be used more often in the catechetical teachings of the Churches;

(g) searching for generally acceptable melodies for singing the Niceno-Constantinopolitan Creed; taking the already existing ones into consideration;

(h) elucidating the relation between the Niceno-Constantinopolitan Creed, which has more Eastern roots, and the Apostles' Creed and *Quicumque vult*,

which have more Western foundations.

(i) polling the WCC member-Churches as to whether they see possibilities for accepting the Niceno-Constantinopolitan Creed as a common ecumenical foundation of the times of the Early Church, perceiving this as the first step toward the general expression of the Apostolic Faith today.

3. We recommend further study of the ecumenical significance of the Niceno-Constantinopolitan Creed for the purpose of reaching a consensus on how the Faith was professed:

(a) in Holy Scripture, especially for ascertaining what the expression "Apostolic Faith" concretely means;

(b) at different stages of history, for instance, in the Early Church, the 16th century, in our 20th century, and how Christians living in different cultural and social milieus looked upon the profession of the Faith.

CONSULTATION ON THE THEME

"The Ecumenical Significance of the Niceno-Constantinopolitan Creed"

A consultation on the theme "The Ecumenical Significance of the Niceno-Constantinopolitan Creed", organized by the Faith and Order Commission of the World Council of Churches, was held from October 9 to 15, 1981, in Odessa. The immediate task of the consultation was to elaborate recommendations (see p. 63) for submission to the Faith and Order Secretariat and the plenary sessions of the Faith and Order Commission, the holding of which is planned for 1982 in Lima, Peru.

The participants in the meeting noted that the consultation was being held in a country which would soon be marking the millennium of the Baptism of Russ, as well as the fact that it was taking place in a year when many Churches throughout the world "had celebrated the 1600th anniversary of the Second Ecumenical Council, which formulated the Niceno-Constantinopolitan Creed".

Mention was also made of the fact that the consultation could be viewed as an attempt to commence a thorough

analysis of the Trinitarian doctrine based on the statement issued by the World Council of Churches back in 1961 at the 3rd WCC Assembly in New Delhi to the effect that the member Churches of this ecumenical communion "seek to fulfil together their common calling to the glory of the One God, the Father, the Son, and the Holy Spirit".

The consultation also paid attention to the elaboration of the theme "The Confession of the Apostolic Faith Today" (the Orthodox position was presented in a speech by Metropolitan Hilarion of Kiev and Galich, Patriarchal Exarch to the Ukraine, Chairman of the Holy Synod Commission on Christian Unity), as well as on the Filioque Clause in connection with recommendations contained in the Klingenthal Memorandum (the positions of the Orthodox theologians were presented by Archpriest Prof. Liveriy Voronov in a report on the theme "The Concept of the Filioque in the Ecumenical Perspective").

The Moscow Patriarchate was represented



Iconostasis of the Church of the Nativity of the Blessed Virgin in the village of Gorodnya-na-Volge, Kalinin Diocese

See p. 40



His Holiness Patriarch Pimen during divine service in the Dormition Cathedral Church in Odesa on September 27, 1981, the Feast of the Exaltation of the Holy Cross of Our Lord

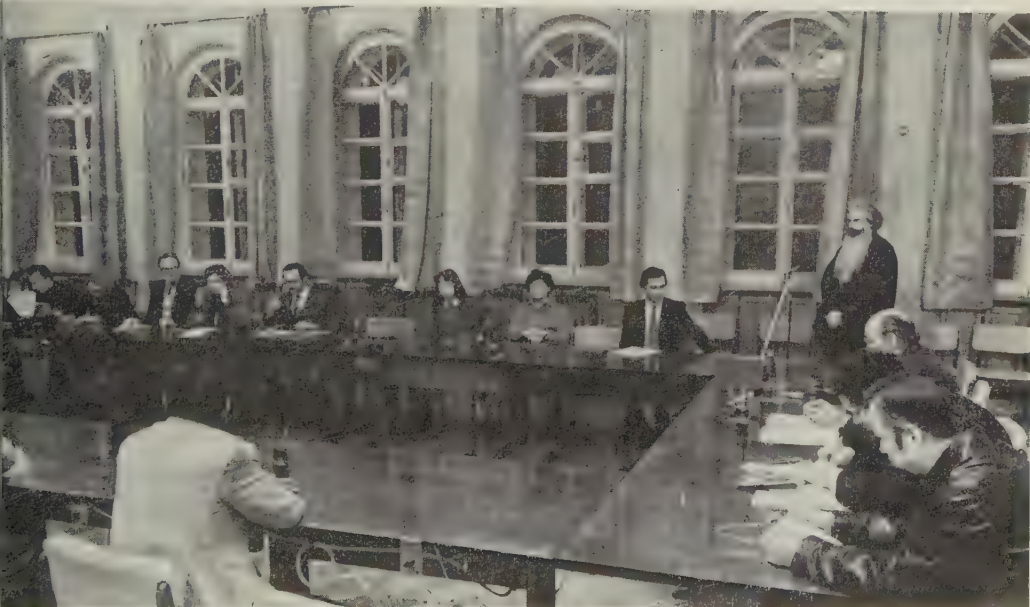


September 25, 1981. His Holiness Patriarch Pimen being welcomed in the Odessa Monastery of the Dormition



The Finnish Orthodox youth delegation at the audience given by His Holiness Patriarch Pimen in October 1981

See p. 56



Meeting of the International Secretariat of the Christian Peace Conference in the conference hall of the Publishing Department of the Moscow Patriarchate on January 18-21, 1982
Archbishop Pitirim of Volokolamsk. Head of the Publishing Department, greeting the participants in the meeting on January 18, 1982



June 24, 1981. Archpriest Iliya Karlinov, Dean of the Cheboksary Cathedral Church of the Presentation of the Blessed Virgin, congratulating Bishop Varnava of Cheboksary and Chuvashia on his 50th birthday



Bishop Varnava of Cheboksary and Chuvashia with members of the clergy and laity. June 24, 1981



Bishop Mesrop Achdzhian (Lebanon), a participant in the consultation of the Faith and Order Commission, with Hieroschemamonk Serafim of the Odessa Dormition Monastery on October 11, 1981

ented at the consultation by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Metropolitan Sergiy of Odessa and Kherson, who opened the consultation with a speech of greeting and extended his hospitality to its participants, Archpriest Liveriy Voronov, a professor at the Leningrad Theological Academy, and Prof. N. V. Lossky (Paris).

Participating in the consultation on behalf of the Hellenic Orthodox Church was Prof. Dr. Gerasimos Konidaris.

Representing the Autocephalous Orthodox Church in America was Archpriest Thomas Khopko (St. Vladimir's Orthodox Theological Seminary, Crestwood, N. Y., USA).

At the Odessa consultation there were 20 participants from America, Africa, India, Japan and a number of European countries—the GDR, Greece, the Netherlands, France, Czechoslovakia, Switzerland and Sweden. There were theologians from the Orthodox, Roman Catholic, Armenian, Syro-Malabar and Lutheran Churches, and representatives of the Reformed, Baptists and Methodists.

The participants in the consultation gave a high assessment to the spiritual atmosphere in the Dormition Monastery and the Odessa Theological Seminary attached to it, and to the beautiful and highly inspirational services both in the monastery church and in the Metropolitan Cathedral Church of the Dormition in Odessa. They conveyed their profound gratitude to His Eminence Metropolitan Sergiy of Odessa and Kherson for the warm hospitality “given in a truly apostolic spirit”.

During their sojourn in Odessa the participants in the meeting visited a number of Orthodox churches, saw museums and other places of interest, conducted services, had meetings with the clergy and faithful in the Roman Catholic Church and with Evangelical Christians-Baptists, and learned about the religious life of the Jewish community in Odessa.

In the evening of October 14, the Feast of the Protecting Veil of the Most Holy Mother of God, Prof. Gerasimos Konidaris of the Theological Faculty of the University of Athens delivered a lecture before the faculty and student body of the Odessa Theological Seminary entitled “The Hierarchy in the First Centuries of Christianity”.

Archpriest Prof. LIVERIY VORONOV

The Filioque in the Ecumenical Perspective

The theologians of the Russian Orthodox Church had a clear concept of the Filioque problem in an ecumenical perspective throughout the period the Russian Church took part in the dialogue with Old Catholics. As is well known, this dialogue began at the Bonn conferences of 1874 and 1875.

At the second conference in 1875, Prof. I. T. Osinin of the St. Petersburg Theological Academy presented seven theses in which he formulated the bases upon which negotiations on the possibility of the union of Churches—Orthodox, Old Catholic, Anglican—could be held.

Thesis 4 states that anything which either logically contradicts dogma or arrogates to itself dogmatic significance, which it certainly does not possess, must be rejected.

In the forward to his "Theses on the Filioque", Prof. V. V. Bolotov speaks in the spirit of this, the fourth, thesis of Prof. I. T. Osinin, of the inadmissibility of any compromises or "concessions" in the sphere of the Faith which the Church confesses. "The one from whom 'concessions' are expected, or who has no right to concede, or did not have the right to demand." What is obviously meant in the first instance is dogma; in the second, that which arrogates the significance of dogma without actually possessing it.

Thesis 5 of Prof. I. T. Osinin states that everything which does not contradict dogma and does not claim to be dogma is not actually one, "may, without violating ecclesiastical communion, exist as a free theological view or a scholastic tenet".

Thesis 7 of Prof. I. T. Osinin reads: "The dogmatic teaching of the Church on the procession of the Holy Spirit belongs to the most mysterious and intellectually the least comprehensible objects of Divine Revelation. Examined from an ecclesiastical viewpoint, it therefore cannot be confirmed or deve-

loped through philosophical analysis" (*Tserkovny Vestnik* No. 32, 1902, pp. 994-995).

* * *

A commission was formed in 1892 under the Holy Synod of the Russian Orthodox Church to prepare for an official dialogue with the Old Catholics. Prof. V. V. Bolotov of the St. Petersburg Theological Academy presented to this commission, which was headed by Archbishop Antoniý of Finland (later Metropolitan of St. Petersburg), his famous "Twenty-Seven Theses on the Filioque". Even though the position held by Prof. V. V. Bolotov was not shared by everyone, it exerted a great influence on the resolutions on the Old Catholic issues adopted by the above-mentioned synodal commission.

"All the resolutions [of this commission]," writes Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations of the Moscow Patriarchate, in his article "On the Filioque", "may be called 'liberal' in the sense that they did not restrict the freedom of theological opinions" (*JMP* No. 1, 1972, p. 58).

Metropolitan Filaret characterizes the stand of Prof. V. V. Bolotov as being ecumenical, unlike the stand of several other Russian theologians who tended to elevate the views they espoused to the level of dogmata (*ibid.*).

In Thesis 1, Prof. V. V. Bolotov states that the Russian Orthodox Church regards as dogma only the truth that the Holy Spirit proceeds from the Father and is consubstantial with the Father and the Son.

In Thesis 2, Prof. V. V. Bolotov describes the view that the Holy Spirit proceeds, or "shines forth", from the Father through the Son as a universally authorized theologoumenon of the Orthodox East.

Prof. V. V. Bolotov goes on to explain that by the "universally authorized theologoumenon of the Orthodox East" he means that the Universal Church (i.e. the person of the Ecumenical Council)

The paper read at the consultation of the Faith and Order Commission of the World Council of Churches on the theme, "The Ecumenical Significance of the Niceno-Constantinopolitan Creed", held in Odessa on October 12, 1981.

* In 1972—the Archbishop of Dmitrov, Rector of the MTA.

having listened to the expression 'Who proceeds from the Father through the Son' (in the Synodicon of St. Tarasius, the Patriarch of Constantinople), said: 'I do not find in this anything contradictory to the apostolic pledge of faith', but did not extend her sanction further and say: 'He who does not admit that the Spirit proceeds through the Son, opposes the Apostolic Faith'" (Prof. V. V. Bolotov, *On the Question of the Filioque*. St. Petersburg, 1914, p. 75).

In Thesis 8, Prof. V. V. Bolotov says that the "views of the Eastern Fathers" on the question of the procession of the Holy Spirit are expressed in the definition that the Father is the *One Cause* of the being of the Holy Spirit and that for this reason the Son is neither the author nor the co-author of the being of the Holy Spirit. "None," says Prof. V. V. Bolotov, "has indicated a place where the Son is called the author or co-author of the Holy Spirit" (*Ibid.*, p. 70).

Thesis 9 reads: "The Western view differs from the Eastern theologoumena, and it is well nigh impossible either to explain the Filioque in terms of 'through the Son', or to interpret the views of the Eastern Fathers in a sense identical to the Western one" (*Ibid.*, p. 70).

Thesis 12 states: "Not only 'equally from the Father and the Son' (*a Patre et Filio aequaliter*) of Leo III of Rome, but even 'from the Father from the beginning' (*ex Patre principaliter*) of the Blessed Augustine says less than the *One Cause* of the Eastern Holy Fathers".

In Thesis 21, Prof. V. V. Bolotov notes that "the Eastern Church also generates the Fathers of the Early Western Church as her own, inasmuch as the personal views of these Fathers are likewise sacred for the Westerners" (*Ibid.*, p. 72). Here Prof. V. V. Bolotov is referring to the authority of the Blessed Augustine (see Thesis 16).

The final, Thesis 27 reads: "The Filioque as an individual theological view cannot be considered an *impedimentum irimens* for restoring communion between the Eastern Orthodox and Old Catholic Churches" (*Ibid.*, p. 73).

* * *

In his detailed article entitled "On the Filioque" (for the discussion with the Old Catholic Church), featured in *The Journal of the Moscow Patriarchate*, No. 1, 1972, pp. 53-73, Metropolitan Filaret of Minsk and Byelorussia, a member of the Orthodox Theological Commission on Dialogue with Old Catholics, writes:

"Both sides should show mutual respect for the theologoumena which have grown up from the creative theological labours of both the Eastern and the Western Churches, as long as these theologoumena do not blatantly contradict the dogmas of the Church.

"Both sides must respect not only theologoumena, but also private theological opinions, even though the latter may not coincide or agree with one another... The presence of private, possibly even conflicting, theological opinions in this or that Local Church is an indication that thought has not withered there, that it is the fruit of sincere efforts and good intentions... Naturally, theological opinion cannot contradict the truths given in the Revelation" (p. 58).

"...The Orthodox Church does not deprive her members of the freedom of thought and allows freedom of opinion, if this does not involve the distortion of the dogma..." (p. 56).

"At the same time we believe that no theological opinion which contradicts the dogma can be admissible among Christian theologians in general. In particular, no views conflicting with the dogma of the Holy Trinity can be acceptable. If we consider it as a dogma that the Trinity cannot possess two principles, we cannot allow this either in the Creed or in private opinions" (p. 70).

* * *

Proceeding from the experience of the ecumenical dialogue with the Old Catholics, where the Filioque problem was discussed, and in agreement with the views of Prof. I. T. Osinin, Prof. V. V. Bolotov, and Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, the conclusion can be drawn that the following is imperative for a successful East-West theological dialogue:

(1) it is essential to reach accord on the fact that the Filioque Clause should not be in the text of the Universal Creed, and the exposition of the Faith as compiled by the 150 Holy Fathers in Constantinople in the year 381 should be recognized;

(2) The Filioque should not be viewed as a dogma of faith;

(3) The Filioque, as a theologoumenon of the Western Church or as a private theological view, as well as its non-acceptance, based on the conten-

tion that the Filioque does not correspond to the teaching of the Holy Fathers of the Eastern Church, should not be viewed as *impedimentum dirimens* to the restoration of communion between the Churches of East and West, if, of course, they reach accord in regard to other dogmata.

Archpriest LIVERIY VORONOV
of the Leningrad Theological Academy
member of the Holy Synod Commission
on Christian Unity

ECUMENICAL CONSULTATION IN ENGLAND

The Consultation on "Christianity, Human Rights and Confidence-Building" was held at Edington Palace, Croydon, England, from October 3 to 8, 1981. The consultation was sponsored by the Helsinki Final Act Follow-Up Committee of the Conference of European Churches. An ecclesiastical delegation from the USSR took part in the consultation. It included members of the CEC Working Committee of the Human Rights Programme—Protos-pyter Prof. Vitaliy Borovoi, the representative of the Russian Orthodox Church to the World Council of Churches in Geneva; Presbyter M. Ya. Zhidkov, Vice-Chairman of the All-Union Council of the Evangelical Christians-Baptists; Archpriest Aleksandr Kravchenko, Rector of the Odessa Theological Seminary.

On arriving in London the delegation called on Metropolitan Antony of Surozh, who cordially received the members of the delegation and conversed with them.

The consultation opened on Saturday, October 3, with papers read by its chairman, Dr. Pertti Pesonen (Finland) and chairwoman of the Working Committee of the Human Rights Programme, Dr. Christa Lewek (GDR). In his opening speech, Dr. Theo Tschuy (Switzerland), secretary of the programme, elucidated the character and tasks of the consultation.

On the next day, Sunday, an ecumenical service was held; it was led by Canon Paul Oestreicher (Church of England). The divine service included the Eucharistic Canon according to the

Anglican rite, a sermon, readings from Holy Scripture, and prayers.

That same day, the meeting heard the paper on the theme "Labour as Human Rights Problem in Connection with the Problem of Unemployment" by August Banistendel (Belgium), chairman of the Belgian "Caritas" society. The paper was submitted to plenary discussion, in the course of which was emphasized that the absence of rights and a real opportunity to work was one of the major violations of human rights.

Then Dr. Günter Krusche (GDR) read his paper, devoted to the problems of religious freedom. It was followed by a brief discussion, but for the main consideration it was submitted to the proper group.

After this Dr. Eckehart Lorenz, Secretary of the Programme on Human Rights of the Lutheran World Federation, spoke about the federation's study of the theological and social aspects of human rights and acquainted the members of the consultation with the publications on this subject of the Lutheran World Federation and the World Alliance of Reformed Churches.

Dr. Roger Williamson, Administrative Secretary of the Consultative Forum for Human Rights of the British Council of Churches, expounded in detail the history, methods and progress of the forum's work and presented numerous publications on the subject.

The right to information was discussed as the third sub-theme. A paper on this theme was read by Ensn Olesen, editor of the Danish newspaper *Chr*

tian Daily, after which the plenary session divided into three groups, which discussed the following sub-themes: (1) Labour as a Problem of Human Rights in connection with the problem of Unemployment); (2) Problems of Religious Freedom; (3) The Right to Information.

On October 5, the summary reports of the groups were heard. Then Prof. Alan Falconer (Ecumenical School of Ireland, Dublin) presented a paper on the theme: "Human Rights in Relation to Confidence-Building and Detente". Much prominence was given in the paper to the elucidation of the historical genesis of human rights and to the substantiation of the organic relationship between human rights, detente and confidence-building. The discussion of the paper was continued in three special groups.

In the evening, at supper, the participants in the consultation were greeted by the General Secretary of the Council of Churches of England, the Rev. Dr. Philip Morgan, as well as representatives of the local Ecumenical Council. After dinner, the pupils of the royal music school gave a concert in honour of the participants in the consultation.

On the next day, the reports of the three groups were heard on the results of the discussion of Prof. Alan Falconer's Referendum: "Human Rights in Relation to Confidence-Building and Detente". Attention was focussed primarily on the close ties with and dependence of the work in the sphere of human rights on the Churches, activities in confidence-building and detente. Then Archpriest Aleksandr Kravchenko read the second paper on the main theme: "The Role of the Churches in the Sphere of Human Rights, Confidence-Building and Detente".

The Bible Hour was held before dinner. After dinner, the participants in the consultation left for Rochester where they saw the famous cathedral church. They were cordially greeted by its dean, Canon John Arnold, who

showed them all the antiquities and things of interest in the cathedral and gave them a detailed account of the Christianization of England from the 1st century.

Canon John Arnold had recently returned from Moscow, where he had attended the International Inter-Religious Peacemaking Meeting on October 1-2, in which prominent figures of the Buddhist, Judaic, Muslim, and Christian religions from 29 countries had participated. They had discussed the tasks facing religious leaders under the threat of a nuclear catastrophe. In his speech, Canon John Arnold told those present about this preparatory meeting in Moscow and highly praised the initiative of His Holiness Patriarch Pimen of Moscow and All Russia to hold in the spring of 1982 the World Conference "Religious Workers to Save the Sacred Gift of Life from Nuclear Catastrophe".

On October 7, Archpriest Kravchenko's paper was discussed at the plenary session. Those who spoke in the course of the discussion assessed positively its theological aspect and noted with approval that it was a very useful and necessary basis for efforts in the sphere of human rights and peacemaking. Then the paper and the problems connected with human rights, defence of peace, confidence-building and detente were considered at the sessions of three thematical groups whose summary reports were considered at the plenary session.

The participants in the consultation summed up its work in their final document. The results of the work will serve as an important material for the colloquium on human rights which will be held in October 1982 in Bucharest.

On October 8, the consultation closed with a common prayer.

While in London our delegation called at the USSR Embassy where it was received by the Counsellor-Envoy V. L. Bykov and the First Secretary L. E. Nikitenko.

Archpriest ALEKSANDR KRAVCHENKO

MEETING OF THE WCC PREPARATORY COMMITTEE

A meeting of the Preparatory Committee for the 6th Assembly of the World Council of Churches took place from October 30 to November 3, 1981, at the University of British Columbia (Vancouver, Canada). Archbishop Kirill of Vyborg, Rector of the Leningrad Theological Academy and Seminary, a member of the committee, attended the meeting.

An unusual feature of the meeting was that it was held at the place where the 6th Assembly of the WCC is to be convened in the summer of 1983. Members of the Vancouver Preparatory Committee and members of the administration of the University of British Columbia showed the participants round the premises where the plenary sessions and the meeting of the groups would take place, as well as the hostels and dining rooms for the participants and the guests.

The Preparatory Committee considered the following questions:

(1) The programme of visiting the WCC member-Churches in ecumenical groups in the context of the preparation for the assembly, as well as the plan of regional, sub-regional and national ecumenical consultations and measures aimed at the preparation for the assembly; the study of the programme of the forthcoming assembly and the experience of the WCC work, as well as Bible studies on the theme of the assembly;

(2) the plan of measures and meetings proposed by the sub-units of the WCC for 1982-1983. Measures and meetings were approved by the Preparatory Committee as pertaining to the plan of the preparation for the forthcoming world ecumenical forum;

(3) the theological elaboration of the assembly's theme: "Jesus Christ—the Life of the World". Also considered and

discussed were the sub-themes of the main theme of the assembly;

(4) the subjects for discussion in groups;

(5) the programme of the assembly

(6) the plan of communications (the course and results of the assembly be reported through the mass media).

Apart from this the committee heard the reports by the National Canadian Coordinating Preparatory Committee (chairman—Dr. D. N. Wallace, secretary—Dr. D. Anderson) and the Vancouver Preparatory Committee (chairman—Archbishop David Solemmerwind, executive director—Dr. Gordon Howe).

Representatives of the Vancouver public informed the members of the WCC Preparatory Committee about the spadework being done by the city authorities and religious communities for the assembly.

Participating in the sessions of the committee were Dr. Philip Potter, General Secretary of the WCC, and Archbishop Edward Scott, Moderator of the WCC Central Committee.

On October 30, at the parish house of the Greek Church of the Great Martyr St. George the Victorious a reception was held in honour of the participants in the meeting. It was attended by the Mayor of Vancouver and representatives of the ecclesiastical and secular authorities. Archbishop Dr. Edward Scott, Archbishop David Solemmerwind and Dr. Philip Potter delivered speeches.

On November 1, Archbishop Kirill attended a divine service in the Anglican Church of St. Philip the Apostle and delivered a sermon. After the divine service, Archbishop Kirill met the parishioners and spoke to them about the preparation for the forthcoming Assembly of the World Council of Churches.

The Second European Ecumenical Meeting

A second broadly-based ecumenical meeting of the Conference of European Churches (CEC) representing 114 Churches in 26 European countries, and the Council of Bishops' Conferences of Europe (CCEE) comprising 26 natio-

nal episcopal conferences of the Roman Catholic Church in Europe was held in Løgumkloster, Denmark, from November 16 to 20, 1981.

The first meeting of the two ecclesiastical organizations took place in

Chantilly, France, in April 1978.

The meeting in Løgumkloster was attended by 80 distinguished leaders of the Roman Catholic, the Orthodox and various Protestant Churches of Europe. Also taking part were representatives of the World Council of Churches and the Vatican Secretariat for Promoting Christian Unity.

The theme of the meeting was "Called to One Hope—Ecumenical Fellowship in Prayer, Witness and Service." The speakers at the opening session were the co-chairmen of the meeting: Cardinal Basil Hume, Archbishop of Westminster (Great Britain), President of the Council of Bishops' Conferences, and Dr. Andre Appel (France), President of the Conference of European Churches. They noted the valuable experience of the first ecumenical meeting in Chantilly three years ago and stressed the tasks that the European Churches must fulfil with the help of the Holy Spirit. These tasks include witnessing the Gospel of Christ, praying and being responsible for European unity and peace, serving for the benefit of the European continent which is now living through a complicated situation and is therefore in special need of hope, for we believe that our Lord is the King of Peace.

The participants heard two papers from the CCEE and the CEC: "Hope for All" by Bishop Paul Werner Scheele of Würzburg (FRG), and "The Symbol of Our Hope" (on the Niceno-Constantinopolitan Creed) by Archpriest Prof. D. Popescu, Research Secretary of the CEC (Romania).

The papers were then discussed in six work groups.

In the course of a broad exchange of views, representatives of the European Churches shared the spiritual experience and traditions of their respective Churches and touched upon many theological problems that require joint study on the way to Christian unity. They expressed hope for a broader cooperation between the CEC and CCEE and suggested that such meetings be continued in the future.

The participants in the ecumenical forum of European Churches also dealt with topical questions of peacemaking. In their statements they voiced profound concern for the destiny of Europe and all mankind in the face of the

mounting nuclear threat. At the same time they voiced their hope of preventing a nuclear catastrophe through great power talks leading to the cessation of the arms race, consolidation of mutual trust, detente and peaceful cooperation.

In the Message to the Christians of Europe the participants stated the vital aspirations of the European Churches.

Common prayers were held daily in the morning, at noon, and in the evening; there were Bible studies and Eucharistic services of various Christian traditions.

On Wednesday, November 18, Metropolitan Aleksiy of Tallinn and Estonia celebrated Divine Liturgy in the local Holy Trinity Church during which the Orthodox participants in the meeting received Holy Communion.

At the plenary session, Metropolitan Aleksiy presented the director of the Løgumkloster Ecumenical Centre, the Rev. Anders Bork Hansen, with a copy of Andrei Rublyov's icon of the Holy Trinity in memory of the visit to this monastery of the Russian Orthodox Church delegation.

The participants listened to a report on the situation in Northern Ireland.

At the end of the session, Dr. W. Lazareth, Director of the WCC Faith and Order Commission, presented a report: "Hope in the World Community".

The Second European Ecumenical Meeting in Løgumkloster passed in an atmosphere of mutual understanding, Christian fellowship, love and prayer.

The Russian Orthodox Church was represented at the meeting by Metropolitan Aleksiy of Tallinn and Estonia, President of the Conference of European Churches (head of the delegation); Prof. N. A. Zabolotsky, of the Leningrad Theological Academy; Prof. K. M. Komarov, of the Moscow Theological Academy—both members of the CEC Advisory Committee.

On November 13, Metropolitan Aleksiy of Tallinn and Estonia was received by H. G. Egorychev, Ambassador Extraordinary and Plenipotentiary of the USSR to Denmark.

On November 22, the delegation of the Churches from the Soviet Union left Copenhagen for Moscow. They were seen off at the airport by the Soviet Consul in Denmark, A. V. Veshkin.

MESSAGE

from the Second European Ecumenical Meeting of the CEC/CCEE

Løgumkloster, Denmark

"Called to One Hope—Ecumenical Fellowship in Prayer, Witness and Service", being convinced of this we, some 80 representatives of the Conference of European Churches and the Council of European Bishops' Conferences, gathered in Løgumkloster, Denmark, from November 16 to 20, 1981, for the Second European Ecumenical Meeting. Through common prayer, worship and discussion we wanted to get a clearer view of the path indicated by the Gospel in modern conditions. We thank God for the feeling of spiritual fellowship among us members of different Churches of our continent. The joy of this new meeting, however, has made us feel also the pain of our separation and strengthened us in our determination to ascertain jointly the signs of hope in conditions of the fragmentization of the Church and the world. We call upon all Christians in Europe to rally with confidence for common prayer, witness and service so that we may be strengthened in our common hope and be fully open to the Gospel which gives meaning to our life.

I

We are called to fellowship in the hope which rests on the Triune God.

God created everything and ordained the destiny of our world. He ordained that we live in love, justice and peace. We believe that He remains true to His creation and fulfils His promise.

In Jesus Christ He reconciled the world with Himself and placed upon us the service of reconciliation. By the power of His Resurrection Christ calls us to His path, makes us the heralds of His Truth and partakers of Everlasting Life. With hope in His Coming, we possess the future.

In the Holy Spirit, He allows us to experience His love, which binds us together and leads us to fulfilment. The Spirit of God enables us to live in hope even when we lose heart.

II

We must all be imbued again with this joint hope. Because our authority as witnesses of this hope is being put to a harsh test in the face of our continued separation, in the face of the dire threat to life and peace in the world, and in the face of the spreading fear and despair.

Recalling here in Løgumkloster the 1600th anniversary of our common Creed drawn up by the Second Ecumenical Council in Constantinople, we feel our separation especially at the Lord's Supper—a painful contradiction of it. We humbly confess to God and to each other our share of guilt for the deep gulf that still exists between our desire for unity and our ability to live in unity.

The world bears the imprint of many deep injustices, which are the manifestations of sin and which engender dangerous conflicts. The hunger and poverty of millions of people, above all in the Third World, are an unbearable contradiction of the affluence of the European nations. These contradictions still exist on our continent. New weapons systems with an unimaginable destructive potential are being deployed. We have no right to rest content when the whole world, and first of all our own continent, may be turned into an arena of a holocaustal war, when international cooperation for peace is in serious danger.

This danger, the uncertainty of the future, and the problem of mounting unemployment in some European countries fill people with fear and cause bitterness and disillusionment. The feeling of apathy and indifference is spreading.

The participants from Ireland have told us of their plight about which many countries are being misinformed. Courage demonstrated by the clergy and parishioners in Ireland, in the

midst of violence working for peace and reconciliation in word and deed, deserves our acknowledgement. We feel duty bound to show solidarity and pray together with them in following our Christian hope.

III

We are called to hope in this world, and to be against all hopelessness. So let us witness this hope together through confident prayer for each other and for peace, by sincere confession of the Gospel of reconciliation and by selfless service to all men, especially the underprivileged, the oppressed and the weak. As Churches, we, by virtue of God's love, have the duty of constantly building new bridges of understanding, confidence and hope. By doing this we help to overcome separation and reduce dangers. It is clear that the duty of the Christian Churches is to inspire confidence in a world filled with distrust, prejudice and false hopes.

IV

God will grant us the final fulfilment of His Promise when His Kingdom is established, but we should prove our hope in the Divine Future now, in this still imperfect world, through deeds of justice, love and fellowship. This especially applies to confession and ethnic minorities, to foreign workers and social groups who find themselves in straitened circumstances. We must trust and understand the hungry people who desire a more perfect world so that their faith in the future may be strengthened. For many a sign of hope would be

brotherly communion among Churches and Christians bypassing frontiers, their readiness to share with each other their joys and sorrows and to lead a simple life.

It is our duty as the Churches and Christians of Europe to speak out for a peace settlement in the West such as would enable all men and nations to live in freedom, justice and mutual respect.

In view of the impending danger, it is of vital importance that the Churches in Europe work for confidence-building so that the existing tension may be resolved in peace. It is the demand of our times that there be great power talks leading to a comprehensive cessation of the arms race.

V

It is in the awareness of these obligations that we return from our Second European Ecumenical Meeting to our Churches in various countries of Europe in order to be constant and trustworthy witnesses of hope. In co-operation with others, we intend to make our own contribution to the cause of unity and peace in Europe and throughout the world. And since we know that our human strength is insufficient for this, we must be ready to renew our life through constant prayer and attendance to the Word of God. We are supported in this by the blessing of the Apostle Paul: *Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost* (Rom. 15. 13).

RÉSUMÉ

of the First Joint Orthodox-Lutheran Theological Commission on Dialogue

With the authorization of our Holy Churches the Joint Orthodox-Lutheran Theological Commission on Dialogue gathered for the first time from August 7 to September 4, 1981, in Helsinki, Espoo, Finland. It was chaired by Metropolitan Emilianos of Calabria, representing the Orthodox side, and Prof.

Georg Kretschmar, representing the Lutheran side.

I

We view as a milestone in the life of our Churches the fact that for the first time in history, official pan-Orthodox and pan-Lutheran delegations from the

Orthodox and Lutheran Churches of the world met to conduct a dialogue, the ultimate goal of which is complete communion. Contacts and relations were first established between our Churches in the 15th century. Regional theological dialogues between the Orthodox and Lutheran Churches have been going on for many years now in different parts of the world. Bearing this in mind, the Pan-Orthodox Conference of 1968 resolved to include the holding of a dialogue with the Lutheran Churches in its plans for the future. An official invitation was sent in 1976 to the Lutheran Churches through the Lutheran World Federation (LWF). The LWF Executive Committee joyfully accepted this invitation in February 1977. Preparatory sessions were held in the years that followed by appointed representatives of the Orthodox Churches, who invited Lutheran observers to their sessions as guests. Likewise, the Lutherans held preparatory sessions which included Orthodox observers. After such a thorough preparation, the Orthodox Churches and the Lutheran World Federation agreed to commence an official dialogue on the general theme, "Participation in the Mystery of the Church". An ecclesiological subject was chosen to enable us to examine the realities of our Churches not only in a theological context, but also in the light of their full life in the Body of Christ. We praise God for having gathered us at this first session, which fulfils the hopes of many outstanding teachers of our Churches since the 16th century. The examination of the experience of past centuries has surpassed all human expectations.

II

We, the members of the Orthodox-Lutheran joint commission, were invited by the Evangelical Lutheran Church of Finland to hold our proceedings in Helsinki. We extend our profound gratitude for the entire preparatory work done and for the assistance rendered to us during our stay in Finland. Special thanks are due for this to the esteemed Dr. Lorenz Gronvick. Warm hospitality on the part of Finland and the Finnish Churches was shown during the series of receptions, including those

given by Metropolitan John of Helsingfors, P. Stenbäck, Minister of Education of Finland, and Bishop Dr. Aimo T. Nikolainen of Helsinki.

We were accorded particularly great attention during our visit by Archbishop Dr. Mikko Juva of Turku and All Finland, and His Eminence Archbishop Paul of Karelia and All Finland. They gave receptions in our honour, which were attended by His Holiness Patriarch Pimen of Moscow and All Russia who was on an official visit at that time to the Evangelical Lutheran Church of Finland (see *JMP* No. 2: 1982). The members of the joint commission received the greetings of the two archbishops and the speech and blessing of His Holiness Patriarch Pimen with profound satisfaction, perceiving in this an auspicious start to their work.

The commission sent telegrams of thanks to His Holiness Dimitrios, the Ecumenical Patriarch, and Bishop Josiah Kibira of Bukoba, Tanzania, as well as to the President of the Lutheran World Federation, who had sent their greeting and blessing on the occasion of this, their first session. We gratefully received the greeting and blessing of His Holiness Patriarch-Catholicos Iliya II of All Georgia.

The joint commission conveyed its gratitude to the Lutheran World Federation for its financial aid.

III

1. Our work was greatly facilitated by the fact that we were able to pray together and conduct services daily, by turns in each Church. Our session was opened by a joint service conducted by local bishops—His Eminence Metropolitan John and Bishop Dr. Aimo T. Nikolainen.

The Orthodox Liturgy was led by Metropolitan John of Helsingfors in the Orthodox cathedral. All the bishops and priests of the Orthodox Churches present concelebrated. The gathering was greeted by the esteemed Prof. Ilja Georg Kretschmar, the chairman of the Lutheran delegation. The representatives of the Lutheran Churches thanked their Orthodox brothers for the invitation to join them in prayer.

The Lutheran Vespers was conducted

that evening in the parish church of Järvi. Dr. Karl Mau, General Secretary of the Lutheran World Federation, delivered a sermon, and Bishop Vasile Tomian, of the Romanian Church, conveyed greetings on behalf of the Orthodox during the service. A Eucharistic service was held on September 1 for the Lutheran members of the commission, according to the rite of the Evangelical Lutheran Church of Finland. The Orthodox members of the commission attended the service.

2. The purpose of the first session was to discuss together preparatory material compiled in separate commissions in recent years, to celebrate jointly the 1600th anniversary of the Second Ecumenical Council and the Niceno-Constantinopolitan Creed, and to elaborate a concrete plan for holding dialogue on the agreed-upon theme "Participation in the Mystery of the Church". Our work was carried out at separate as well as joint sessions of the commission.

The common goal of the dialogue was announced by both chairmen at the very start of our session. The goal of complete communion, as full mutual recognition, had been stated earlier by the Executive Committee of the Lutheran World Federation and had been underscored in messages from His Holiness Dimitrios, the Ecumenical Patriarch, His Holiness Patriarch Pimen of Moscow and All Russia, and His Grace Archbishop Dr. Mikko Juva of Turku and All Finland.

3. One of the main issues to crop up during the preparations for the dialogue was the meetings between Orthodox and Lutherans in the 16th and 17th centuries. We would like to note that the two commissions, working separately, arrived at completely identical conclusions on the importance of these past meetings for our present-day dialogue.

The texts adopted at these meetings are important from the standpoint of the history of doctrine. The Orthodox members of the commission regard the position of the Orthodox hierarchs of that time in the spirit of the continuity of the Teachings of the Apostles and the Faith of the Apostolic Church. The Lutheran members of the commission

likewise view themselves in the light of the attempt by Melanchthon and Tübingen theologians to explain to the Orthodox their vision of the Reformation as the continuation of the Teachings of the Apostles. The new dialogue opens up possibilities for experiencing living faith in our Churches and beginning anew to view the inherited and living faith within the broader framework of biblical and patristic theology.

4. The value of regional bilateral dialogues for a dialogue on the global level was discussed by the preparatory commissions—a fact which played a prominent role in our debates. The commission plans to tap the resources of these regional dialogues as progress is made in its work.

5. During the discussions of the Niceno-Constantinopolitan Creed the commission was aided greatly by the preparatory reports of His Eminence Metropolitan Emilianos, Docent Dr. Wolfgang Ullmann, and Archimandrite Avgustin Nikitin. This Creed is used in the Liturgies of our Churches and is viewed by them as an authoritative expression of the whole Apostolic Faith, because for all Christians it constitutes the essence of the teachings of Jesus Christ Our Saviour and of the Holy Apostles. As such, it is a summary of the doctrine of our Churches and is a constant norm of our Faith. This concept is very important for a theological understanding of our Church communities. For this reason we want to urge our Churches to use to the utmost the wealth of this Creed in catechization and in sermons, as well as to use it regularly in services where it is still not a well-established practice. We are thankful to God that we were able to begin our joint work this year, when the Churches are celebrating the 1600th anniversary of this common Creed.

6. The celebration of this anniversary has therefore become a component of the discussion on the general theme of our dialogue: "Participation in the Mystery of the Church". Of great assistance in our discussions were the important documents prepared by President F. Meiser ("Teaching on the Church in Lutheran Theology"), Prof.

Dr. Ioannes Romanides ("Patricipation in the Mystery of the Church. The Formulation of the Doctrine", "The Filioque"), and Prof. Dr. Theodoros Nikolaou ("Participation in the Mystery of the Church and an Analysis of the Discussion between the Ecumenical Patriarchate and the Evangelical Church in Germany").

We realized that one of the overriding aims of our dialogue would be to aid one another in understanding the language and the approaches which are used in our Churches. Clearly, the specific language and distinguishing approaches used in our two traditions have been created by their historical contexts. We recognized the fact that this process should be covered in detail. Much can be achieved by assessing the regional dialogues which have taken place. As a result of the discussions the sides agreed to take further steps to continue the dialogue.

7. The Orthodox and Lutheran delegations appointed the members of a joint sub-committee, which is to meet in the second half of September 1982. This sub-committee's function will be to prepare the first statement on the nature of the Church—within the context of the given theme of the dialogue. In its

work the sub-committee is to give due attention to the efforts made by each delegation, on the one hand, and to the work done together, on the other. The findings of the sub-committee are to be submitted to the joint commission. The next session of the full commission, planned for the spring of 1983, is to begin with an assessment of the material at separate Orthodox and Lutheran sessions, so as to facilitate the preparation of a common statement at the joint sessions on a consensus or a possible consensus.

IV

The commission thanks God for the spirit of mutual understanding and trust which prevailed during the session. We, indeed, hope that this spirit of trust which is now growing in our commission can also be experienced between the Orthodox and Lutheran Churches. It is our belief that the growth of understanding between us is not only the result of a long period of preparation, but also the fulfilment of prayer. We constantly pray that the Holy Spirit may guide us on the long and difficult path that lies ahead of us and that the time will come when we may glorify the Triune God with one mouth in the One Church.

Members of the sub-committee

ORTHODOX

Bishop VASILE COMAN
Prof. THEODOROS NIKOLAOU
Prof. ALEKSEI OSIPOV
Prof. VLASIOS FIDAS
Prof. IOANNES ROMANIDES

LUTHERANS

Prof. GEORG KRETSCHMAR
Prof. GERHARD KRODZ
Prof. HERMANN PITTE
Docent WOLFGANG ULLMANN

Christmas Service

On Christmas eve, December 24, 1981, at the invitation of Chaplain Alfons Lamprecht of the US Embassy in the USSR, Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, and Dr. A. S. Buevsky, Executive Secretary of the DECR, took part in the ecumenical Christmas service at the residence of the American Ambassador in Moscow. Representatives of the diplomatic corps attended the service.

* * *

At the invitation of Father Stanislas Majeika, the Rector of the Roman Catholic Church of St. Louis in Moscow, Bishop Iov of Zaraisk, Deputy Head of the Department of External Church Relations, and Archpriest Georgiy Davydov, a staff member of the DECR, attended the Christmas service on December 24, 1981. After the divine service, Bishop Iov greeted all those present in the church and blessed them.



THEOLOGY

ON SALVATION

Man sinned in Paradise. His sin was disobedience to God's will, that is to say, he asserted his own will, his willfulness. Man turned away from God, having misused his freedom. Sin is not a crime, it is not an insult to God. It is man's ailment and misfortune. Created incorruptible, in a state of bliss, man could remain so only by fulfilling God's will. The violation of this fundamental law of being was the immediate cause of the corruption of human nature. Sin caused the loss of spiritual health. Man became subject to corruption, death and suffering. The primordial state of man was in itself a source of bliss. Perverted nature became in itself a source of suffering. Man had to be healed, saved from this suffering. The point, however, was not a forgiving sin or satisfying an offended God but in healing man himself and returning to him his primordial state of bliss. The ailing man could not heal himself.

The wisdom and goodness of God created the economy of the Incarnation. The Son of God became incarnate, and in the One Person of the God-Man two natures were united—Divine and human—"unconfusedly, unchangeably, indivisibly and inseparably". This union in itself was the source of the salvation of man. There took place the renewal of man, the deification of man, a new creation. God created Adam from the dust of the earth and to dust Adam returned. From this dust of Adam, the Logos, in becoming incarnate, took flesh from the Immaculate Virgin Mary, the human nature. Therefore, the union of God and man in Christ is the eternal union of Divinity and humanity.

The actual unity of mankind is ex-

plained by the transmission of Adam's sin to the Old Testament man. The same unity explains the salvation of all in Christ. It is not a matter of handing over a debt from one to another, but the transformation of the very nature of man. Mankind received a new power. The primordial beauty of our nature was reinstated and a new existence began. The unity of mankind, sundered by sin, was reestablished. The universal organism of love, the Church, was founded upon the Incarnation. By taking human nature, the Son of God overruled the sinful self-assertion of the creature.

On Golgotha, the God-Man renounced the sinful human will. This will trembled before the Cross, wanted to bypass it, asked that it might pass, but being united with the Divine Will in Christ, it said to the Father: *...not my will, but thine, be done*. Though suffering, the Son submitted and obeyed, subdued Himself and was *obedient unto death, even the death of the cross*.

Because of the disobedience of one man, many became sinners. Thus, the obedience of One made many righteous. Golgotha and the Cross are the turning point of history. Whereas before, man walked away from God, now he walks towards God. God does not judge man on Golgotha, nor is He self-satisfied by the execution of the Son; He meets and joyously embraces the unfortunate prodigal son who returns.

It was accomplished! The Son of God, made man, found the lost sheep, laid it on His shoulders and brought it to the Father.

Golgotha and the Cross are the turning point in the awareness and will of sinful humanity. Every moral change is accompanied by pain and suffering. So it was on the Cross upon which, for us, for our sakes, and yet together with us, Christ Who called

Abridged. The article was published in the magazine *Otdykh Khristianina*, December 1916, pp. 63-78.

us His brothers, suffered. Verily did Christ bleed on Golgotha for our sakes. But why is terrible Golgotha my salvation? Not in itself, but because in Bethlehem the Son of God took my nature to unite it with His God-Man Hypostasis. Through the union of the natures in Christ, humanity was able to break its sinful will on Golgotha. Thus Golgotha gets theological enlightenment from Bethlehem over which the heavenly hosts glorified God on that great night of Christmas.

Bearing my own human nature, the Firstborn, being dead, passed through the gates of death and the grave without corruption. Corruption and Death were vanquished. Incorruption and Eternal Life were granted. The natures in Christ are united inseparably, and Christ, ascending in glory, placed our nature, too, at the right hand of Divine Glory.

All this took place not because our debts were paid and the punishment meted out was borne, but because through the union of the natures in the Person of Christ we were indeed changed. At the first creation, God breathed the breath of Life into Adam and Adam became a living soul. The same took place at the second creation. *A rushing mighty wind* passed over the Apostles and bestowed upon the whole Church the Spirit of God, Who became the Source of the New Life of Grace. Salvation accomplished by Christ is at the foundation of the new moral life of mankind—the Church. Whereas man was ill, now he is healed, and his spiritual health is restored. The renewal of nature must take place in the individual also, salvation must be personal. And man, by struggling with his sinful and passionate nature, accomplishes his own personal salvation.

Asceticism in Christian life is not a punishment to satisfy Divine Righteousness, neither is it a meritorious act before God, but the accomplishing of one's own personal salvation, a regime that restores spiritual health. As sin invariably leads to suffering, so virtue brings bliss. Virtue itself is bliss, which is not given to the Christian as an ex-

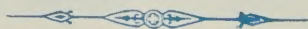
ternal reward. There is no trading and bargaining in the holy cause of salvation! Just as a tree grows from a seed so does beatitude grow from virtue from man's confirmation in Divine Will and Goodness. By good deeds, man does not earn money or reward, neither does he attain beatitude, he does them because he is good and strives to be like the All-Bountiful God.

Ascetic struggle with sin is sorrowful, but at the same time joyous, hard but lightens the soul. There are people on earth who are triumphant in Christianity, they are always happy, with paschal hymns upon their lips and their faces angelic. Those who serve sin suffer, do not enjoy peace and their faces are demoniacally gloomy.

Juridical estimates of merits and good deeds should be outside the moral domain. They are purely conditional in human relationships and conditional morality is not morality. It seems to me that the juridical element, which only disrupts ethics and doctrine, can be avoided in both. In the ecclesiastical understanding of salvation ethics flows directly from the doctrine. The salvation accomplished by Christ entails the personal salvation of man through an ascetic struggle with sin and passions. This very act of salvation gives bliss to the man being saved.

The Cross is not abolished nor is Golgotha passed by in the given concept of salvation, but acquires its own place in the system of the Divine Economy. Only because of Golgotha the quiet night of Bethlehem and the radiant night of the Resurrection are not darkened. The mind theologizing on salvation turns to Bethlehem, sees the Infant lying in the manger and reverently worships Him as the Saviour of the World. Christ was born secretly of the Virgin in a cave. Secretly He rose from the cave sepulchre of Joseph of Arimathea. But the theologizing mind sees in the Nativity the creation of the New Man and the deification of man and at Easter triumphs in the victory over corruption and death.

Archimandrite ILARION TROITSKY
(† 1920)



LITURGICAL PRACTICE

DIVINE LITURGY

THE LITURGY OF THE PRESANCTIFIED GIFTS

Vespers

During the Lesser Ectene the priest reads secretly the prayer:

"O Lord, Bountiful and Compassionate, Long-suffering and Plenteous in mercy, give ear unto our prayer, and attend to the voice of our application. Work upon us a sign for good. Lead us in Thy way, that we may walk in Thy truth. Make glad our hearts, that we may bear Thy Holy Name. For Thou art great, and great wonders. Thou alone art God, and among all the gods there is none like unto Thee, O Lord, Mighty in mercy, Gracious in strength, to aid and to comfort and save all those who put their trust in Thy Holy Name"¹.

At the end of the ectene the priest chants before the altar in the sanctuary: "For Thine is the Kingdom, the Power, and the Glory, and Thine the Dominion, of the Father, the Son, and the Holy Spirit, now and for ever and world without end." The choir: "Amen."

The reader reads the 2nd antiphon of the kathisma, during which the Holy Lamb on the altar is censed. Before censuring, the priest and deacon make two prostrations before the Holy Gifts (if there are other officiants, they all make prostrations). After this the deacon takes the censer from the server and hands it to the priest kissing his hand as he does so; then he takes the candle and stands, facing the priest, on the eastern side of the altar in the synthronon. Together they go round the altar three times censuring the Holy Lamb. After the censuring, both make another (the third) prostration before the Holy Gifts.

The deacon then reads the Lesser Ectene on the solea. During the ectene the priest recites secretly the prayer (2nd lychnikon):

"O Lord, rebuke us not in Thy displeasure, neither chasten us in Thy wrath (Ps. 6. 1; Ps. 119. 1); but deal with us according to Thy mercy, O Physician and Healer of our souls. Guide us unto the haven of Thy will (Ps. 107. 1). Enlighten the eyes of our hearts (Ps. 13. 3) to the knowledge of Thy truth (Tit. 1. 1), and vouchsafe that the residue of this day and our whole life may be peaceful and without sin; through the intercessions of the Holy Mother of God and of all Thy saints."

At the end of the ectene, the priest intones: "For Thou, O God, art gracious, Thou lover of mankind, and we give glory to Thee, the Father, the Son, and the Holy Spirit, now and for ever and world without end." The choir: "Amen."

The reader then reads the 3rd antiphon of

the kathisma, during which the Holy Lamb is translated to the prothesis. After making two prostrations before the Holy Gifts, the priest (at a hierarchal service the archimandrite who began the service) takes the discus with the Holy Gifts reverently from the altar with both hands and raising it onto his head² bears it to the prothesis, passing by way of the synthronon (if there are other officiants, they all kneel with bowed heads before the Holy Lamb).

As the priest bears the Holy Lamb to the prothesis, he is preceded by the deacon who holds the candle in his left hand and the censer in his right. He walks backwards censuring the Holy Gifts.

Upon reaching the prothesis, the priest reverently puts down the discus and pours into the Chalice the wine and water "but not for consecration".³ Censuring the asteriscus, the priest places it on the discus over the Holy Lamb. Then takes the veil and censuring it he covers the discus with it. He censes likewise the second veil and covers the Chalice with it. Finally, after censuring the aer thrice, covers both the discus and the Chalice with it. (There are different ways of censuring the asteriscus and the veils: 1. The Sign of the Cross is made over the censer with the asteriscus and the veils. 2. The asteriscus is raised, according to the Rule, over the censer impregnating it with the incense; the veils and the aer are held by the priest round the censer impregnating them also with the incense.)

At every ritualistic act, the priest intones silently: "Let us pray to the Lord. Lord, have mercy upon us." At the very end, after he has covered the sacred vessels with the aer, he says quietly: "By the prayers of our Holy Fathers, Lord Jesus Christ, our God, have mercy upon us" (the prayers appointed here at the full Liturgy are not said at this point).

The deacon places the candle before the Holy Gifts and the priest censes them. Then both the priest and the deacon make their third prostration before the Holy Lamb.

The deacon comes out to the ambo and again recites the Lesser Ectene. The priest returns to the altar and folds the antimension and places the Gospel again upon it (if there are other officiants, the folding of the antimension and the placing of the Gospel upon it are done by another priest while the presiding priest is at the prothesis) and intones silently the antiphonal prayer (3rd lychnikon):

"O Lord our God, remember us sinners and Thine unprofitable servants, when we call upon

Thy Holy Name (Ps. 4. 3; 47. 1), and put us not to shame in our expectation of Thy mercy (Ps. 119, 117): but grant us, O Lord, all our petitions which are unto salvation, and vouchsafe that we may love and fear Thee with all our hearts, and do Thy will in all things" (Deut. 6, 5; Mt. 22. 37; Mk. 12, 30; Lk. 10. 27).

After the ectene, the priest chants before the altar: "For Thou art our God, the God of mercy and salvation, and we give glory to Thee, the Father, the Son, and the Holy Spirit, now and for ever, and world without end." The choir: "Amen."

Apart from the above practice of bearing the Holy Gifts from the altar to the prothesis during the reading of the antiphons of the kathisma (the usual practice in the Russian Orthodox Church because the Holy Gifts are reserved on the altar), there are two other ways of translating them—to the singing of the stichera to "Lord, I Have Cried".

When the choir begins to sing: "Lord, I have cried to Thee...", the priest and the deacon move from the altar to the prothesis. The priest takes the censer and censens the Holy Gifts reserved in the Artophorion standing on the prothesis ("The Tabernacle," it says in the book: *The Liturgy of the Presanctified Gifts*, Moscow 1916, "is sometimes taken to the prothesis during the Hours, before the beginning of the Liturgy, when it stands on the altar.")¹

The priest, having made prostrations before the Holy Gifts (as in the first practice) takes the Holy Lamb from the Artophorion and puts it on the discus. In doing so, he recites one of the short prayers given in the Liturgicon: "By the prayers of our Fathers, Lord Jesus Christ, our God, have mercy upon us; O God, have mercy upon me a sinner; Lord, Jesus Christ, Son of God, have mercy upon me a sinner."

Then the priest pours the wine and water into the Chalice, censens the asteriscus and places it on the discus over the Holy Lamb, censens the veils and places them—one on the discus and the other on the Chalice. He censens the aer and covers the discus and the Chalice with it. He places the candle *before* the Holy Gifts (not *behind*, as is the usual practice at Proskomide, because during the Cherubical Hymn, before the Great Entrance, the candle or lampada before the Gifts may hinder the priest when taking out the particles from the prosphorae in commemoration of the living and the dead and when placing the aer on the shoulders of the deacon).

After censening the Holy Gifts, the priest and the deacon again make a prostration, after which the priest goes to the altar, while the deacon, taking the censer from the priest, censens the altar and the church to the singing of the following stichera to "Lord, I Have Cried".⁴

According to this last practice, given in the said Liturgicon published in Moscow 1916, the translation of the Holy Gifts from the altar to the prothesis begins with the 3rd antiphon of the 18th Kathisma and continues through the stichera to "Lord, I Have Cried".

The priest, just as at the first, generally accepted practice, places the Gospel on the synthronon side of the altar, unfolds the artophorion and puts the discus upon it. Making a prostration, he takes the Presanctified Holy Lamb from the Artophorion and places it upon the discus. Taking the censer from the deacon who precedes him with the candle, censens round the altar three times with deep reverence because the Lord Himself is upon the altar. Then he makes three prostrations before the Holy Gifts and raises the discus upon his head. Preceded by the deacon with the candle and the censer, the priest walks quietly and carefully to the prothesis holding the discus with both hands (Liturgicon).

Further, the priest does exactly as above.

At present the last two practices are used only if the ante-feast of the Annunciation falls on the Wednesday of the fifth week in Lent, in which case the kathisma is not read at Vespers, therefore, the Holy Gifts are translated during the singing of the stichera to "Lord, I Have Cried".

Thus in liturgical practice, there are two ways of preparing the Presanctified Holy Gifts for the Great Entrance. The generally accepted practice in the Russian Church is the first as described above. It is given by Prof. A. I. Georgievsky in his textbook for theological schools *The Order of the Divine Liturgy* published in the Moscow Patriarchate in 1951. The advantage here is that it allows the priest to make three prostrations before each ritualistic act, according to the Rule, without hurrying and reverently. The other practices require the priest to hurry, which is not permissible in divine service because during the singing of the stichera the Holy Gifts have to be made ready and the whole temple censened.

NOTES

¹ This prayer is based on the 86th Psalm. The priest addresses God in the plural because he prays on behalf of all those present.

² The raising of the discus onto the head is not recommended because there is danger of dropping the Holy Lamb which is not covered by the veil. It is therefore recommended to raise the discus to the level of the brow or eyes.

³ A. I. Georgievsky. *The Order of the Divine Liturgy*. Moscow, 1951, p. 161.

⁴ *The Liturgy of the Presanctified Gifts*. Moscow, 1916, overleaf 9-leaf 10.

Hieromonk NAFANAY
Trinity-St. Sergiy Lavra